UNIVERSAL LIBRARY OU_220317 AWARININ TYPE AND THE PROPERTY OF THE PROPERTY O

OSMANIA UNIVERSITY LIBRARY

Call No. 1814/1575 Accession No. 322-7
Author Bhellneharyya, B.
Title Index - Shabara Bhusya.

This book should be returned on or before the date last marked below.

GAEKWAD'S ORIENTAL SERIES

Published under the Authority of the Government of His Highness the Maharaja Gaekwad of Baroda

General Editor:
B. BHATTACHARYYA, M. A., PH. D.,
Rājyaratna.

No. CIII.

INDEX TO THE
English Translation
OF SHABARA-BHĀSYA

INDEX

TO THE

ENGLISH TRANSLATION OF SHABARA-BHĀŞYA

(Published as Numbers 66, 70 and 73 in the Gaekwad's Oriental Series)

By

Mahamahopadhyaya Dr. Umesha Mishra,

m. a., d. litt., Kavyatīrtha,

University of Allahabad.

1945 ORIENTAL INSTIT**U**RE BARODA Printed by B. T. Kale, Manager, Government Press, Baroda and published on behalf of the Government of Baroda by Benoytosh Bhattacharya at the Oriental Institute, Baroda.

PREFACE

There was perhaps a time when scholars had sharper memory and could, therefore, easily retain all that they studied themselves or heard once from the mouth of the teacher. Such persons did not require any external help to find out any reference in any book. It also might have been a fact that the much more specialised nature of their study did not present to them any opportunity when they could have felt any need for hunting up any reference in any book not studied before. Thus, the need for having a list, at the end of the book, giving in brief all the references of the subjects, names, etc., dealt with in that particular book, was not felt by them. But the time has entirely changed, and what the great Naiyāyika, Udayanācārya had said centuries ago,

" जन्मसंस्कारविद्यादेः शक्तेः स्वाध्यायकर्मणोः । हासदर्शनतो हासः सम्प्रदायस्य मीयताम् ॥ "

scens to have been accomplished gradually. The retentive faculty of the present day scholars is no longer so fine and they are not self-sufficient. They feel the need of external sources for acquiring knowledge. Hence, it has almost become necessary to give in brief the references of the subjects, names, etc., found in a particular book, so that the reader can easily find out any reference which he needs in that book.

There is not the least doubt that the task of preparing an exhaustive Index of even a small book is very tedious and monotonous. It taxes the patience of the Index-maker. But it is also a fact that without an Index the book remains entirely in dark. It is an important aspect of a publication which can neither be overlooked nor can its importances be ever minimised. Without an Index it is not possible to recollect the references of the topics or of important words occurring in the book. It is not easy for a reader to find out all the references of a particular book even after he has gone through it. Really speaking without an Index a book is worthless. The addition of an Index makes the study of the book easier and saves much of the time of the reader. In fact, it may be said to be " प्रदीप: सर्वेविद्यानाम " -a lamp to illuminate the treasures hidden within the two covers of the book.

Realising the importance of an exhaustive Index the late Mahamahopadhyaya Dr. Sir Ganganatha Jha asked me to prepare an Index to his English translation of the Shabara-Bhāsya published in the Gaekwad's Oriental Series. The printing of the English translation was complete in 1936, but I could not finish my work in time. So the work had to be published without an exhaustive Index. Dr. Jha had, however, added a brief Index to each volume. Soon after I also finished my work but, due to some reason or other, we did not like it to be sent to the Gaekwad's Oriental Series Office at that time. Hence, it remained with me for some years in manuscript form. It was in 1943 that I made a casual reference to this to the General Editor of the above mentioned Series, and he very kindly agreed to include it in the Series.

I have tried to be as exhaustive as possible and now it is for the scholars to judge how far my efforts are successful. The references given here refer to the pages of the English translation.

With these few words I lay this small booklet before the scholars and hope they will find it a useful companion to the English translation of the <u>Shabara-Bhāṣya</u> by the late Dr. Jha.

It is my duty to express my thanks to the General Editor of the Series for having kindly included this booklet in the Series.

UMESHA MISHRA.

"Tirabhukti", Allahabad, October 5, 1945.

INDEX

TO THE

ENGLISH TRANSLATION OF THE SHABARA BHASYA

 ΓY

Dr. Jha

Abhāva (negation) as a means of cognition 16, 25

Abhidrona jar 423

Abhigharana-in connection with-there need be no keeping of the remnant or bringing in of another vessel -743

Abhijit-name of a sacrifice-125, its meaning 128

Abhiplavas 1520, 1943

Abhisava 2199

Abhisechaniya-is a primary sacrifice 461
Abhivati -verses 1254-58

Abhivarta is the Brahma-Sāman -795

Abhri 2342 Abhyātāna oblations are offered by those

who desire prosperity 513, 1239

Abhundana stands for the Dvādashāha

Abhyudaya stands for the Dvādashāha Sacrifice 1777

Abhyudayesu-there is displacement of deities due to certain contingencies 1112-14; -should be performed even though the offering materials may not have been actually prepared 1119-20;-is performed on Moon rising with materials prepared for deities of modified Isti 1121-23; if performed after preparation of part of material-the rest to be completed without reference to a Deity 1123

Accents-the use of the three and fourwill serve the purpose of indicating the precise meanings of the words of the Mantras. 1526

Accessory—details are found mentioned with the two Sacrifies of Darshapūrņamāsa 341

Accessory-details of milking 597

Accessories-Injunction of-126: it serves useful purpose, 126

Accessories, like the milking vessel, appertain to the Archetype 582

Accessories, like the Saumika-cedì, appertain to the primary as well as to the subsidiaries 620

Accomplishment of the obtaining of results must take place during the present life 817

Acquiring of property-should be regarded as subserving the purpose of man 711;—modes of-711

Act of enlarging the cake 74

Act is enjoined by independent injunction 75

Act-What deals with the- is more authoritative than what deals with its accessory 97-99

Act-is that which transposes its substratum from one place to another 175

Act-the preparatory-cannot be diverse-247

Act-if an- is mentioned in several recensional texts, it should be regarded as one and the same 320

Act-may have different forms: 326

Acts-Primary and Secondary 167;-different and not-different -167;-Primary defined 183;-Secondary defined 184;-like washing, taking round the fire, are not primary-185; -grounds of differentiation among-222

Acts-grounds of differentiation-among-222 Acts- difference in the Apūrva of subsidiary 222

Acts -difference among -based upon the difference of words signifying them -222 Acts -difference among- spoken of by the same word often repeated 225-26

Acts -like Adhikraman (stepping forward) are subsidiary to the Prayājas only 368 Acts - like mustikarana appertain to the entire context 377

Acts-like threatening appertain to the man in general 506

Acts-compulsory-it is not absolutely essential to perform all the auxiliary details 1039

Action-course of-70

Action as well as its accessories should be taken as enjoined-142

Action being found to be undifferentiated, there should be no repetition of the same act simply because it is mentioned twice 312

Action-If it is laid down in two Vedas, it is to be taken as belonging to that in which most of its constituent details are found 443

Action-What subserves the purposes of man and action-707-08; definition of what subserves the purposes of action-709-710 Actions belonging to supersensuous things

are not perceptible- 39

Actions-Six kinds of differentiation among-Different words- Repetition-Number-Accessory details - Context and Name-167-68

Actions differentiated by number 243-by name 250- by difference of deities 252

Activity-words expressive of (bhāvashab.la) 170-71

Adābhā is the name of the act of holding 302, He offers the real material at sacrifice who holding the adābhya sacrifices to Soma 302- It is a polished vessel made of Udumbara wood 927

Adharma 15

Adhikāra Nyāya 964

Adhishrayana 898

Adhivāsana of the cakes 893. Placing of cakes upon the heated pans and covering them up with ashes from the Gārhapatya fire is called adhivāsana.

Adhrigu 2250. Praișa Mantra-1481-Mantra 1575

Adhvarakalpa is a sacrifice 879;-Sacrifices 1174, 1998, 2142

Adhvaryu-the twelve double acts (dvandvas) are to be done by;-reference to acts of-675;--and silence 1448
Adhyūdhnî (Stands for the limbs other

Adhyūdhnî (Stands for the limbs other than the heart and other specified limbs) is a modification of the Idā. 1984

Aditi 60

Agents, should be engaged on payment for helping the sacrifice by performing the details 631

Agent is an auxiliary 339

Ağnāvaiṣṇava takes details of Agnîṣomîya 1370

Agni is the demon destroyer. Hence offerings are made to Agni to destroy demon-2299
Agni-anikavat 881

Agni-Bhagin 1642

Agnichayana 1753;—is a preparatory act 304;—there is combination of the Nāriṣṭa-homa and the Nakṣatreṣṭi 1798

Agni-Daty-1112-Sanimat 1113

Agni-cit, observances of-during rainscome after Agni-chayana, 933

Agnihotra 4, 5, 9, 17, 42, 46, 50, 54;—it is the name of action 133;—life long—its treatment 314;—and other rites should be performed in fire consecrated

by the performance of the Isti 931-monthly 1267;—if the Sun rises before one has performed his Agnihotra, the husband and the wife should remain silent and fast during the day 2329;—there is a single act of -254;—Nyāya 1032;—to be performed at its own time;—to be repeated at its own time;—1034;—names like-are indicative of transference of details, 1266 Agni-jyotismat 1608:—Pāvaka 1370, 2220

Agni-manotā Shāstra 195

Agni-soma-the animal sacrificed to-must be a goat 1222

Agnisomiya Pashu-in connection with thethe procedure of the *Darsha*-Pūrnamāsa should be adopted 1329:

Agni-Sacrifice is an act directly helping the main sacrifice 1654

Agni-section-while studying the-some pupils fetch jarfulls of water for the teacher 321

Agnişomîya-a kind of Pashubandha Sacrifice 54

Agnişomiya—animal sacrifice—at—the vessels for the Prayāja and the Anuyāja should be distinct 909

Agnistoma sacrifice is accompanied by twelve stotra and Shāstra hymns 197; - Sāman 260

Agnistoma sacrifice should precede the performance of all sacrifices 940;—Number of hymns in-940;—must precede the modifications of the Jyotistoma 941;—must precede the performance of one hymned as well as many hymned sacrifices 944

Agnisthā 1331

Agni-shuchi 1370

Agnistut is the one day sacrifice 260;-is also called *Trivṛt*, as the *Tṛivṛt-soma* hymn is sung at it 260

Agni-Vimoha (disconnection of the fire) should be done at the completion of the main sacrifice 2192

Agni-Visnu 879;-Vivichi 1170

Agnîdhra priest 77

Agnîd priest 428

Agricultural operations - no invisible (transcendental) result is found to follow from -256

Agrivavatî Verse 1893

Ahargana astarātra sacrifice 1187

Ahargana sacrifics, — Procedure of Dvādashāha adopted at, 1334, 1365; take details of Satra 1367

Alian offering-the final-1454;-connected with Gāyatrī, 1380

Ahin sacrifices 370;—the number twelve in connection with upasads pertains to the-465

Aindra Vrsnî 610

Aindra-the word-serves to eulogise the Ksattriya 158

Aindrāvārhaspatya sacrifice 2358

Air is imperceptible 35,36

Aitishayana is a revered teacher 436;— His view quoted 511, 976

Aksa hymn 195

Akṣura of the person who has secured the Soma 1325

Alambusā is the name of a country 795, 797

Altar is not an accessory to the sacrificial post-625

Altar-one desiring cattle should construct the-in such a way that dust may be taken out of it 710

'Along with Branch' lays down time 1108 Altar should be free, from which all dung has been dug out, for one who desires social position 813

Altar-the sixth (year)-is contingent 843 Altars-enumerated-843-44

Amāvāsyā sacrifice 326;—is applied to the group consisting of the three sacrifices—Āgucya, Aindrāgna, and Sānnāyya 856

Ambaştlıa people 1392

Amshu is the name of the act of holding 302,—If one holds the Amshu, his life reaches its highest span 302.

Analogy (upamāna), as a means of Cognition, 8, 15,22,25,30

Aigarapoliana 2121

Angirasām Dvirātra 1880

Animals (dogs and kites) keep regular fasts on the fourteenth and eighth days of the month 972

Animals are never found to desire results expected to appear in the remote future. They desire only what is immediately present before them 973

Animals, with mains, should not be given away as gifts 1179.—with two rows of teeth should not be accepted as gift 1179 Animal is offered as soon as it is killed 1360

Animal becomes liquefied 1361

Animal offering is a modified form of the milk offering 1361

Animal-group-sacrifices, details of Ekiulashina adopted at, 1332

Animal-sacrifice, details of Agnişomiya adopted at, 1330

Animal sacrifice-at the end of the-grass bedding and the swaru should be thrown away for securing the sacrifice from harm 2313

Animals even do not graze at evening time 50

Animals other than horses and cows are not animals 160

Animals are killed for bringing about a transcendental result 248

Animals are very found of their calves, 295, 297

Anîkas 1909

Añjanābhyañjana sacrifice lasts for 49 days 1812

Anointing of Post, includes engirdling, 903. Anointing—the act of—of the sacrificial post is to be taken as extending to and including the engirdling of it 903

Antelope skin-spreading of the-under the mortar 907

Anticipation (or performance before time) there is—of all accessories ending with the $Pray\bar{a}ja$ 884; No-of details at Darsha, 893

Anudătta accent 1525

Anubandhyā Isti 200;-is one of the animal sacrifices 2129

Anūka (?) 1975

Anukramani, referred to in the notes 21
Anumati is a sacrificial act 831,1644

Anushloka Sāman 1816

Anuvaşatkāra 1355

Annyājas 1307;-are to be performed at the time following the offering to Agni-Marut 822

Anvädhünu--Supplementary laying of the fire, is the function of the Adhvaryu 684

Anvähärya gift 2282;—offering 1208; rice 1760-61;—cooking 497

Aparágnika Homas 2160

Apashu—the word-serves the purpose of eulogising the cow and other animals 160 Apparent inconsistency 8

Application-indirect 58-60

Aprachiti 1544

Apūrca—What this-167-169;-as is explained by Prabhakara and Bhatta 177-81; --does not follow from all acts 182;—several acts bring about a singlethe view is taken to be a Pūrvapaksa 223. The Siddhanta view is that there is a distinct transcendental potency with each individual word denoting an action 223;from different Apūrvas the samit, tanunapat, etc. all of which are sacrifices 225-26

Archetypal Sacrifice—in the—the Apūrca is brought about by the scouring of the Sruks made of several kinds of wood 189

Arka—plant 54

Arka is the name of a cup 1803

Arthavāda (hortatory exaggeration) 2,51-53,55,73,74,75; —its bearing upon Dharma 74;— always appears as a

supplement to something that has been enjoined 126;-authority of the-51, 64-65 Arthapatti (presumption) a means of cognition 16

Aruna Parāshara 1237

Aryamana sacrifice 1781

Ashmaka is the name of a country 58,115

Ashvamedha 63,64;—performer beyond death and the sin of Brahmana slaughter 53-54

Ashvamedha Section—while studying thesome people fetch grass for the horse 321 Ashvapratigrahesti 2237

Ass-one eyed-is to be sacrificed to Nirrt by the religious student who has become an avakîrpin 1215 .

Assembly room—in the-soma is eaten 557 Astakā 1133-34; cooked rice offering at the-1303

Astākapāla 142

Atidesha is that process whereby a detail becomes extended in its application from the Primary Act to other acts similar to it; such is the rule 1239

Atigrāhvā 1288; Atigrāliyās serve as promoters of the sacrifice 2052

Atijagatî Verses 1510

Atirātra 332; - Sacrifice 611; - Vishvajit

Atri is the name of one of the gotra-rsis

Audumbarî-Homa 1399-1400

Aupāsana fire has been definitely laid down as the receptacle for the ordinary worldly acts 2292

Aupavasathya 889;-night-vigil should be kept at the-2271

Aubānuvākva Section 927

Authority-of Smrti and customs treated 87-91;-of Shruti more reliable than that of Smrti 92-95

Authority-teaching of the learned is our sole-in calling a mantra as Saman 208

Auxiliary character belongs to substance, properties and preparations (Bādarî) 338 and also to actions (Jaimini) 339; to results and agent 339

·Auxiliaries-an account of-defined

Auxiliary serves the purpose of another 337;-auxiliaries enumerated 338; Sacrifices, Results of Agents are not auxiliaries 338

Avablighta, indicates transference of details of soma, 1275

Avabhrtha is laid down as a distinct Sacrifice 2170

Avabh rtha Bath 1136-39

Avabhrtha Bath-Having come out of thehe should put on the calf skin 1185

Avadana-the act of-extends up to and includes actual offering 902

Avakā 68:-sticks 1450

Avakirni Pashu-the Expiatory Sacrifice ofshould be performed in the unconsecrated fire, 1215

Avesti is a distinct sacrifice, for the Brahmana and the Vaishya 275-77;-it brings about its result in the shape of food 311;sacrifice in connection with the Rajasuya 2218

Ayana in Dākṣāyaṇa connotes repetition 288 Abhıblavika 1374

Acharya-one becomes an-only by the teaching of the Vedas 1000

Ādhāna-(fire laying) is enjoined as an independent act 281

 $\bar{\Lambda}$ ghāra etc. are subservient to the $\bar{\Lambda}$ gneya etc. 227

 $\Lambda ghara$ and Agnihotra are distinct independent acts 238-42

Agliara offering 2340;-acts like namely. Ājyabhāga, Āmīyāja, Patnîsamyāja, Sāmāyyayāja and Svistakrt-are subsidiaries 853, 858;—it signifies the act of pouring a long stream 133-34;-it is a principal act 134

 Λ grayana 961, 1250; Λ grayana vessel 424; Soma; 424 Āgrayaṇāgra 1892; Āgrayaṇa Sacrifice 1760-61; at the-there should be no cooking of the calf and of the cloth 1762-63

Āgravanesti-Pashu 1174;-Āgravaņesti is an ectypal Sacrifice 2048

Āgneya, Agnîşomiya, Upāmshuyāja, Aindrāgna and Sānnāyya are primaries 858 $\overline{\Lambda}$ gneya is not the name of a sacrifice 142 Agneya offerings should be made by one

who loses gold 711

Agneya-the repeated mention of the-is for the purpose of commendation 312

Agneya-Sacrifices like the-are distinct acts performed with a View to distinct results 309

Agneya-the word-serves to eulogise the Brāhmana-158;-and Brāhmana-the relationship between-is that both have the same origin 158

Agneyî (Anuvāka) 375

Ahnînaibuka-to be performed by Southerners 108-109

Ahavanîya-the fire of extinguished brilliance should be kept up permanently 2368 Ahavaniya fire-thirty libations that have been laid down as to be offered into the-150

Ājuhotā Verse 1387

Ājyabhāga sacrifice 617;-offerings 1744 Λjya -chants are so called because the

deities went to battle after reciting these chants 131

 $\bar{\Lambda}iva$ -clarified butter-denotes common things 143-44;-is the name of a Sacrifice 131 $\bar{\Lambda}k\bar{a}sha$ —the substratum of word 32, 36;—is all-pervading 32, 34;-is only one 34, 36;is used for Prajapati 60 Akrti 21

Alekhana-His views-1122

Amana Homas 1809:-are subsidiary to the Sāngrahāyanî and the rest 836

Āmiksā (curdled milk) 1288;-is the milk which, coming into contact with an acid substance, becomes thickened 1363

Apastambadharmasūtra-referred to 62 Āpastamba Shrauta Sūtra-quoted 116

Aptaryamā is one of the Terminuses of the Soma sacrifice 941

Apatti-the bestowal of independence 942 Arambhanîya is an embellishment of the performer 1462;-Isti should be performed at the Ectypal Sacrifices 2303

Arambhanîya İşti is to be performed only once 1461

Arbhava 1724;-Pavamana 332,

Arseya 2028

 Λ ryamana 2091

Aryas-unfit for being eaten by-1144

 $\bar{\Lambda}$ ryāvarta—the people of—are learned in the matter of words and their meanings They make use of words and also perform actions 276; and are better than Mlechchas and persons residing in the land of low people, 276

Āsāritaka 1262

 $\bar{\Lambda}$ shira - curd 1154; - the observance at the-2203

 Λ shmarathya's view quoted 1121

 Λshu is one of the grains offered at the nanabija Isti in connection with the Rājasūya 2241

Ashvina offerings 2298; - Sacrifice 196;-Shastra 196

 $ar{\Delta}$ skandapālik $\ddot{\mathrm{a}}$ (?) 2288

Atithya becomes complete when ending with the Ida 2003; - is a sacrifice 786

Atreya—giving gold to - is a meritorious act 1725

Atreya—his view is quoted 808, 911-12, 995-96

Atreyi does not stand for a pregnant woman. It is the name of one of the Gotras 979 Avā⊅ā 2080

Ayurdā oblations 1277

В

Babara-the son of Pravahana 48. But this view is rejected for want of support 49-50. Hence, it is explained as the initiative of sound produced by the blowing wind 50. Both Babara and Pravahana express the everlasting thing (i. e. the blowing wind) 50, 55

Bahis bavamēna stotra 332

Bahisbavamana — the verses added toshould come in after the 'Paryas' at the end 923;- is not the modification of the Dvādashāha 924.

Bahubîja (or Nānābija) Sacrifice-at which several kinds of seeds are offered 907

Balaughashravas 1821

Balabhid—name of a sacrifice 125

Barlis-no silver should be given on the-58-59

Basket-winnowing 70-73

Bath-the final-2-3

Bauddha 13 (notes)

Bedding is of the Ashvabala (horse hair) 787-88

Bhagin 1642

Bhaksa-mantras are to be used at the act of holding and the rest, in accordance with the indications of the words of the mantras 412–15

Bhakṣāmwāka - that portion of the-which begins with the word 'mandrabhibhutily and ends with the word 'bhakṣayāmi'forms a single 'shāstra' (mantra) 416;-the words of the-beginning with 'indrapitasya' are to be used in connection with all eatings with necessary modifications 418 Bhasad 982

Bhāradvāja 1323

Bhasika is the tone for reciting the mantras 2332

Bhavana 891, 1633

Bhāvārthādhikarana 167

Bhrgu-Bringing in is the motive for securing the clarified butter qualifications 748

Bhrüng sacrifice 976

Bhū is an Ekāha sacrifice 1778, 1781

Bhūmirathika 1261

Bilva wood-one desirous of glory should make the sacrificial of-582

Bird-catching 1447

Black antelops's skin, throwing of-is a disposal 777

Black antelope's horn should be used by the sacrificer in scratching his body 777 Boar (is offered) to king Indra 804

Body proceeding to heavens is denied 26, 29

Body is not the self 30

Bone sacrifice has living persons for its performers 1710; - at the-prospective acts shall not be performed 1716;measuring of the Udumbara post and the touching of the Shukra should be done 1715;-No performance of the Hotr-Kāmas 1719

Bough-cutting, securing of Branch, the motive for, 765

Brahmasāman-the singing of the-1519 Brāhmaņa-şadvimsha 7;-shatapatha (Mādhyandina) 29,31;-Taittiriya 52, 61;-Gopatha 53;-Gargatrirātra 53;-Tāṇḍya Mahābrāhmaṇa 53

Brāhmaṇas—learned-do not eat at evening time 50

Brāhmana-defined 204: - characteristic features of -204;-forms of -204;-one should not threaten him, or strike him, or fetch his blood 506

Brahmanas learned in the Veda and performing many sacrifices should attain the highest state 915;

Brähmana alone is entitled to perform the Satra 1163, and the priestly functions 2376 Branch-throwing in of the - is only by way of disposal, if it is not a fruitful action prompting the Homa 768

Bricks - qualifications of -604; - are auxiliary to the fire 927

Butter is to be used as $\bar{\lambda}jya$ at the subsidiaries of the shyena sacrifice 694-97

Bādarāyaņa 8, 9, 25;—His view quoted 912, 913, 977, 2065, 2124 (in connection with the performance of subsidiaries)

Bādari—His view on auxiliaries 338-39; on the performance of sacrifice by all the four castes 996;-1374, 1528

Bālika 1385

Barhadgira is that Brahma-Saman which is sung for the sacrificer in case he is a Brahmapa 794; 1163

Brhadaranyaka, quoted 28-29;—in connection with the existence of consciousness after death and the nature of the Self 29-31

Byhaspati is accompanied by all the deities 2278, 1334;—Byhaspatisava sacrifice 1702

Byhaspati-Sava sacrifice is part of the Vājapeya 818

Brhat Saman 270

Brhati quoted in the notes 10, 13, 17, 21, 24-25

Breakage, Homa on - is auxiliary to Darsha-Pūrnamāsa, 1142

Bringing in, is the motive for securing clarified butter, 748

C

Cake-regarding the enlargement of 82-83 Cake baked on eight pans-out of the-dedicated to Agui, only two slices are to be offered 525

Cake-the division of the is for the purposes of eating 531

Cake, substitute when a portion of it is spoilt 1073;—if svistaket slice is spoilt,

another slice shall not be cut, 1075; when whole is burnt, expiation should be performed, 1083

Calf-skin and unworn cloth should be combined at the Astarātra sacrifice 2319;—Calf-skin serves the purpose of upper garment in connection with the Vishvajit 2320;—should be worn by the person who has come out of the Avabhrtha Bath, in connection with the Vishvajit 2319

Carving (slicing) and other details should be performed first of all over the Agneya offering 947

Cementing of the slabs is to be done at the ectypes or forms of the Agnistoma 473;—should be done at the dirghasoma 474

Carving etc., to be performed first over the Agueya offering, 947

Chaitra-the full moon day of the month of-1131-32

Chamasa 1395;—Homa to be performed by Adhvaryn 655; but when he is not capable of doing so, it may be done by the chamasādhvaryus 656

Chara-Prāyaṇìya and Udayanîya-Sacrifices 60

Charu 1664;—is that cooked rice from which the water has not been strained; which has been cooked by internal heat and which has become soft and yet the grains remain distinct 1668

Chaṣāla-the ring which is fixed to the top of the post, like a bracelet 851

Chaturdasharātra 1366

Chaturdhākaraņa (Quartering) appertains to the Āgneya cake only 379

Chaturhoty Homa-only a person, who has not installed the fire, is entitled to perform it, 1204

Chaturaha, 2230

Chaturhotā mantra, 621

Chāturmāsya sacrifice, 148; 1438

Child, at whose birth one offers Vaishvanara sacrifice, becomes purified, glorious, eater of food, possessed of efficient sense-organs and excellent cattle 825.

Child to be fed after the birth-rite has been performed 827

Chitrā sacrifice 16, 130;—it is so called because several kinds of substances are used there at 131;—is to be performed by those who are desirous of cattle 170-72;—hymns 1542

Chitrin and other bricks-the qualifications of the-are auxiliary to the fire, and hence, should be connected with the details laid down for the fire altar 604.

Chitrint (figure marked) and other bricks are to be put in the central hearth 929;—these bricks are called Brāhmaṇavatī 929;—should be put in before the Lokamprnā brick 930

Clihandoma-without it there is no sattra

Clarified-butter is the material used at the offering 134;-collected in the *Dhruvā* vessel for the purpose of the *Upāmshuyāja* is meant for several other purposes and hence when *Upāmshuyāja* is performed out of it, then the remaining butter cannot be called remnant 535-36;-contained in the *upabhṛt*, is used at the *Prayājas* as well as at the *Anuyājas* 750;-contained in the *Juhā*, is used at the *Prayājas* only 750;-in the *upabhṛt*, meaning of pouring, 753; -offering of-shall not be postponed till after the *soma* 958

Cleansing should be done to all the grahas (cups) 357;—no cleansing of the chamasa cups 363

Cloth-the three modes of wearing the upper:—(a) nivîta, (b) Prāchînāvîta and (c) upavîta 489;—cloth of grass 1220

Cognition is not without a substratum 15; cognition of word 19;—is without form 13; -verbal 15;—means of-15; 20, 40. It is imperceptible 39;-perception of-28;-momentary existence of 28;-is entirely void (i. e. without any extraneous substratum in the shape of the Self) 28;-perception of-through signs 30;-is distinct from Self 30

Common notion of people accepted as a ground for concluding a result 807

Complementary details serve the purpose of bringing about an unseen transcendental effect 727

Compulsory acts - performance of all details, not essential in, 1039

Conch-blowing or time, 1107

Conclusion—the deducing of—may be based on the capacity of things 166

Conflict -cases of;-between indications of Matter and Deity-1346

Consecration by water 913

Context being different, the purpose must be different 306

Context and Indicative power 407-411
Context is indicative of the connection of subsidiaries 445

Cooked charu-is to be offered to Soma-Indra on the occasion of vomiting the Soma drunk at a Vedic sacrifice 521

Cooked rice—is offered in place of the cake 1665;—to be offered to Sūrya is to be cooked in a pot 1670, and the mixing of water need not be done in this case 1673

Cooking of Omentum has been enjoined as to be done at the Ahavaniya fire 2293 Cow-defined-19, 24;—are milked twice in connection with the Darshapūrņamūsa 597; -cow-the operation of the steps of is not the motive behind the act of bringing up the cow 733;-cows are of the greatest use 1772

Cow-sacrifice-In the-the cow should be spoken of by means of the term usrā

1834

Creator of the relation between word and its denotation is not to be cognised through sense-perception or any other means of cognition 23

Cups-the order of-1895;-some of theare enumerated 1895-99

Curds appertain to the compulsory as well as the optional or contingent sacrifices 798

Curd is offered in two days 1360;—is put into milk only for the purpose of thickening the milk 1363

Curd-Butter-mixture should not be drunk by Kşattriya and Vaishya 2377

Curd-cup-the offering of the-is compulsory 838

It is offered to Prajapati: 838

Curdled-Bits - the securing of is the motive behind the putting of curds into hot milk 730

Customs-Popular-their authoritativeness discussed 108-111;- change of-after migrating to different places 110

Cutting of the wood for the sacrificial post 889

D

Dadhi (curd) should be poured into fire as libations by those who are desirous of sense-efficiency 255

Daiva acts, such as the Northern solstice of the Sun, should be performed at stated times 1216;—should be done during the day, 1216

Daikṣa-it is the Agniṣomiya sacrifice which is called-because of its connection with Dikṣā 1330

Daiva acts, 1216

Dakṣā-in Dākṣāyaṇa means the man (Sacrificer or priest) who is quick and expert, so expert that he completes the thirty year's course of the Darsha-pūrṇamāsa is fifteen years only 288

Daksina-Vihara 1248

Dakṣiṇa-fires, i. e. the fires that have been taken to the seats of the Agnîdhra and other priests 1294;—offerings into-not postponed; 891

Dakşiņā is that which makes one dakşa (expert) 1771-and which encourages 1780

Dancing with their bodies covered with blue silk 44

Dapittha 1158

Darsha-only one performer at-1016

Darshapūrņamāsa-60, 69, 138-39;—is the archetype of all the Iṣṭis 139;—that performer of the-becomes deprived of heaven who transgresses the amāvāsyā and the Pūrṇamāsī days-317;—Nyāya 813, 815;—Sacrifices are to be performed through out one's life 1461;—the gift made at the-to the enemy is meant to serve a transcendental purpose 1709;—Sacrifices should be performed on level ground-2200.—Not to be performed by one without three gotra-Rṣis 1006-no transference of Archetypal to ectypal Saurya 1337

Daroi 1439;—Homa offering 133-34;—Homa is the name of an act 1391;—it is applicable to vedic as well as nonvedic acts 1392;—the term Daroihoma is not injunctive of an accessory 1395;—an independent act, 1398

Dashapeya sacrifice 637, 2167

Day sacrifice 1314

Dākṣāyaṇa and the rest are accessories and not distinct acts 286

Dūkṣāyaṇa sacrifice should be performed by one who is desirous of offspring 285;—it contains two Paurṇamāsa and two Darsha sacrifices 287. The name Dūkṣāyaṇa is due to the peculiarity of the accessory detail 288

Dākṣiṇāni is the name of a Homa 222

Dāna (giving) is the setting aside of one's own ownership (over the thing given away) and bringing about the ownership of another person (the recipient of the gift) 485

Dārvika Homas-the Homa offered on the omentum of white ants 831

Death is an event of which the exact time is not known 2202

Debts-the repayment of the three-is compulsorily incumbent upon the three castes, 1037

Declaration of Procedure 2260, 2329

Dedication is the principal act 631. It should be done by the sacrificer himself 631

Dear-skin and blanket are always used as upper garment 2320

Defect in the auxiliary details makes the act nugatory 1044

Definition-purpose served by it 202-03 Deities are never intoxicated 429;-are not entitled to perform the sacrifices; for apart from themselves there are no other deities to whom they could offer the sacrifice 973;-are those who are Sūktabhāks and Havirbhāks 1825;-in the shape of Dura-Uṣāsā-Naktā 1663;-have no material body 1434-36;-never eat 1436;-do not own anything 1436;-are those beings-Agni and the rest-who are described in Itihāsa and Purānas as living in heaven 1825

Deity is one to whom the term devatā is applied in the mantra and Brāhmaṇa texts 1825

Denotation-the process of-20-21

Desiring effulgence, one should prepare a cake baked on eight pans and dedicate it to Agni 309

Desiring Brāhmic glory, one should prepare a cake baked on eleven pans and dedicate it to Agni-soma 309

Desiring offspring, one should perpare a cake baked on eleven pans and dedicate it to Indra-Agni 309

Details of the Archetype-in some casesare not transferred to the Ectype 881

Details laid down in connection with the Principal Substance should appertain to its substitute also 606

Details take *Varhi* (grass) appertain to the *Darsha-Pūrṇamāsa* as well as to their subsidiaries 615

Details peculiar to the Primary do not find place in its modification 688

Details, like ' $Pray\bar{a}ja$ ', are prompted by for the purpose of the $Ap\bar{u}rva$ 1229

Details transfered—are those of a particular sacrifice, 1321

Deterioration of the offering material 1087-92

Devagrūma 973, 1431 Devaksetra 1431

Devasū oblations 2321

Devatāyāja-that wherein the Homas are offered is also called-2156

Dharma 1;-enquiry into Dharma 1-6;definition of-4; Means of knowing Dharma 7, 25-52;

Dharma is what is indicated by Vedic injunction 25, 50; Dharma meaning Vedic injunction 42, 44, 48; Dharma indicated by Vedic injunction cannot be accepted as authoritative 48;—Dharma conducive to the Highest Good 50, 88, 168; knowledge of Dharma 55, 57; Dharma its relation with Arthavāda 74. Dharma based upon Veda 87; Dharma as a means of knowing 167;—the various acts that are called Dharma 167

Dhārya fire 1611

Dhāyyā verses 920

Dhenu is applicable to newly delivered animals in general 1307

Dhruva Chamasas-those offerings of Soma that are made in the beginning of the Savanas (pressings) at the Shukrāmanthi Prachāra which are offered to Indra 419

Dhruvā vessel 534-35

Dhruvājya-clarified butter contained in the Dhruvā vessel—2067

Dhūh Sāman-1863

Differentiation among actions 167

Direct assertion is the strongest authority in the determining of the order of sequence 861

Directions—Scriptural 74-77

Directing—one who does the—is different from one who carries out the direction 679

Directing is done by Adhvaryu 679, and carrying out the direction is done by Agnîdha 681

Disconnections and the Expiatory rites, 1145-46, 1148-49, 1150-51

Disconnection and Ahargana sacrifice, 1152 Diseases of stomach-in cases of-milk and Bilva fruit should be drunk, 1237

Displacement of the deities, 1112-14;-in the Vpāmshuyāja, 1117

Distribution of the directions is a commendatory declaration 495
Divākîrtya day 1288

Dîkşās in the Vajapeya-138-39. There are seventeen such Dîkşās 138

Dîkşanîya İşti (initiatory sacrifice)-details like the - appertain to the Agnistoma 609;-forms part of the Soma sacrifice 824,-subsidiary to the Jyotistoma 859

Dung and the Blood are not the motive for the bringing in of the animal 737

Doubts regarding the meaning of words and sentences are set aside by subsequent (supplementary) passages 164

Dream-cognition, 12; cause of its falsity 12

Drinking of oil or clarified butter brings about the improvement of intelligence, memory, strength and so forth, 1235;—Its result consists in the equilibrium of the bodily humours 1237

Dvādashāha Sacrifice, 322, 330, 924;-is composed of the following units:--Dvādashāha. Ahargana, Prayaniya-Atirātra, Prsthya Sadaha, the three Chhandomās, Avivākya, Ahah, Udayaniya, Udayaniya-Atirātra, 1364; it is called Satra as well as Ahina, 1364;-details adopted with differentiation, 1364;details adopted at Trivrtcharu, 1372,at Samsthayana sacrifices, 1376

Dvayoh Pranayanti'-does not indicate transference of details, 1282;—stands for

fetching of fire at two middle parts Chāturmāsya 1285
Dvirātra sacrifice 1364-65
Dvyadāna-offering of—1071
Dyāvā-Prthivi 825, 1568

Dviyajna 1703

E

East-Celestial beings took over the-495 Eatings-should be done with *Mantras* as they stand in the texts-without any modifications 436

Eating is to be done at its own time 1690;—in the latter part of the night is not essential in the Jyotistoma 1221;—of Honey and clarified butter-1939-46;—of a limb by the non-Brāhmaṇa 1980;—

Eating of Remnants-of offerings made to the various deities 420;-of Patnivata offerings, Indra and the other deities are not to be included 424; in the case of Soma-there must be-545;—are meant to be the embellishments of the Remnants of substances used 2283

Ectypal Sacrifices 2048

Ectypes of the Soma-Sacrifice should be performed after the Darsha Pūrņamāsa 963 Ectypes are to be completed on the same day 960

Ectypes of the Sānnāyya offering and those of the Agnisomiya offering are to be put off till after the Soma sacrifice 962

Ekabrāhmaṇāni, etc. extend injunction to five offering Materials, 1245

Ekabrāhmaṇaḥ etc. transfers Injunction and Commandation to Ekakapāla and Aindrāgna, 1249

Ekādashina-animal sacrifice - at the - the procedure to be adopted is that of the savanīya, 1331

Ekādashini (a set of eleven sacrificial posts)
-the two methods of measuring the-323
Ekādashini of the Vihāra (the eleven posts of the pasture ground) 1315

Ekādasharātra sacrifice 1365

Ekāha is a modification of the Jyotistoma941 Ekāha sacrifices-Vishvajit and Abhijit-1187 Ekakapāla-1288

Ekāstakā 1132

Ekatrika sacrifice 1861

Elephants are sacrificed for *Prajāpati* 726 Embellishments (Samskāras) of the master of the sacrifice appertain to the primary sacrifice 618; – of substances subserve the purposes of the primary as well as the subsidiary sacrifices 687;–of the sacrificer are to be performed before the wearing of the gold ornament 915; – of, restrictive 783;–subserve the purposes of sacrifices, 789; and the purpose seem to be the only consideration in the

performance of the Darsha Purnamasa sacrifices 2200

Engirdling is included under 'anointing', 903 Entity-other than the body, as the seat of pleasure and pain etc., is the Self 26-27;other than the life-breath 30

Enquiry propounded 1

Exclusion (Bādha) 1635

Expiations-in the case of - prescribed for the correction of defects, there should be option 2327

Expiatory offering 899; Expiatory rite would always be determined by the method which the performance started 329;-performance of-1145; Expiatory act is to be performed in the case of burning of the whole cake 1083

Expiatory sacrifice must be performed if the moon rises, 1125

Extracting of the Soma juice entitles one to eat Soma 557

Extractions-details like placing, washing and the rest appertain to all the three 599 Eye-disease-in cases of - Mudga and rice should be eaten 1237

Eye-goes to the Sun means that the light of the eyes goes to the Sun and not the eve-ball 1575

Female animal is not to be sacrificed 978 Fetching of the Branch-details like theappertain to both milkings 597

Fetching rite 1286

Final oblation 63-64

Fire-when fat is cut and offered into it, a harmless animal rises out of it with which a sacrifice is performed 52; - stands for lightening, light or ordinary fire 60; - as a deity 61-64;-libations should be offered into-70

Fire-installation-in connection with - 'unmeasured wealth' stands for great wealth, 1193; - 'unmeasured' stands for more than 1000, 1193;-only one man is entitled to-987;-re-installation-when fire goes out 1095.

Fire laying does not form an integral part of all sacrifices 281; - at the the singing is to be done quietly 441. This characteristic belongs to the Yajurveda 441:-fire-installation is not auxiliary to the Pavamana sacrifice 584;-it is auxiliary to all sacrifices 596;-Re-installation of-should be done when both (Ahavaniya and Garhapatya) the fires go out 1095;fetching of-1282-86

Fire-alter - in connection with the laying of the-the stirring of the fire should be done only once 1450;-Installation rite 1466:-taking out of the-in connection with the Darsha should be done without Mantras 1613;-churning of the-2146-47;—in the hearth is not to be kept for ever 2368

Fires-Gārhapatya, Āhavaniya, Anvāhāryapachana and the rest 282;-serve the purposes of all sacrifices 649; - installation of - is a necessary condition for all sacrifices 1206

'Five-platter' offering is a distinct act, 1097;-is subsidiary to contingent Darsha, 1098

Fixity of denotation 1267

Flowering grass alone should be used at the Agravana 2315

Fœtus-murderer is the worst of the sinners. He is the murderer of the sacrifice also 976

Food - preparation of -70-73

Forbidden acts, bring evil results, 1028

Four-sliced oblations 2055-57

Fruit, no transference of, 1337

Fruit-mixture (Phala-Chamasa) is a modification of the sacrificial offering, for those who officiate at a sacrifice for a Kşattriya or a Vaishva 569

Gad-the root-in the term 'Nigada' denotes such speech as is not divided into metric feet 212

Gadya is only such speech as is not divided into metric feet 212

Gambling and the like are subsidiary to the sacrifices included under Rajasuya 831-33 Gambling should be done before consecration by water 913

Ganayaga (communal sacrifice) 1311

Gandharvas 844

Gargatrirātra-Brāhmana 53, 63;—at thethe kindling is done of the ordinary unconsecrated fire, 1293

Gatashrì persons 1612

Gavānayana, at-Initiation before Full Moon day of Magha, 1131;-at-Procedure of $Ek\bar{a}ha$ to be adopted, 1313

Gavedhuka grains are unfit for offerings 2036 Gärhapatya fire 1444

Gauh name of a sacrifice 136-37

Gayatri Sanctifies him with Brahmic glory if the cake is baked on eight pans 151 Gayatri 825;-metre 1380;-three anustups

make four-1381 Gift is for the purpose of hiring 1774

Grhamedha 1303 Grhamedhiya is a distinct sacrifice by

itself 1893, 1978 Grhapati 1958

Grajana should not be taken 1028 Gesnas stand for the accent 1531

Goat-hornless-when sacrificed, one acquires many cattle 59;-may stand for food, seed or creepers 60

Godana 200 Go-vaga (Cow sacrifice) 200 Golakşana vratas serve the purposes of man 715 Gold, when placed on the ground, fire shall be kindled, 54;-is the sacrificial fee 275;-is the essence of stones 1349;-is solid 1350 Gopatha Brahmana quoted 53 Gosava in connection with the Ekāha sacrifice 2326, 1544 Gotra-rais 1223 Gotras of Bhrgu, Shunaka, Vashiştha-Grahachamasa 2199 Grahāgratā is subsidiary to the Jyotistoma and not a distinct act 270 Grammarians 33 Grass is the seat of the Gods 382;—tying up and carrying of the-2290 Grāvastut priest also eats the Soma 553 Grinding is to be done to the rice only and not to the animal flesh 482 Group—animal-sacrifices 2357 Group-cake-offerings 2358 Guests should not be forced to do what he does not wish to do 1437 Guggulu-annointing with-at the sattra 2257 Gunavāda 63 Hair-tufts-the number of-on the head appears to be a distinguishing mark 2026 Happiness-the end of all activity 968 Hastigrāma 973 Hautra Mantra 2070, 2346 Havirdhāna room-in-Soma juice is extracted by means of stones 557; cart 609 Havirdhana cart is not an accessory of the Samidhenî verses 627;-is used for keeping the Soma 627 Havirgana sacrifices 1370 Havişkrt 2250 Hāriyojana (flour) 1440;—cup is that which is taken up with the Mantra-"Harirasi hariyojanah" etc. 553. This cup is connected with all the priests 553;-offerings are made after having offered to Paridhis 822;-oblation 2207 Heaven 4-5, 26, 42, 46, 47, 50, 54, 62, 64; Heavenly regions, 17, 26, 31 Heaven is the result of an action whose result is not specified, 807;-idea ofamong common people, 966. It is the principal factor in a sacrifice, 969 Highest Good, 4, 6, 7, 17-18, 42, 47, 50 Himālaya Mt., 23 Holākā--for easterners, 108-09 Holding is auxiliary to the sacrifice, 927 Homa 61, 70-72,—is the same as $y \bar{a} g a$ with the additional element of pouring

785;-offerings into the Dākşināgni 891;-

Expiatory-is to be performed when either

the whole or a part of the pan is broken 1079;-is not an auxiliary to the broken pan 1080;-in connectian with Upanayana is to be offered into the unconsecrated fire 1209;-to be performed on the 'breakage' is auxiliary to the Pūrņamāsa 1142;-Expiatory-Darsha 1143; Homa means throwing into fire, 1980 Honey and water are of the same colour as clarified butter, 1352 Horse-one, who accepts the gift of a-at the hands of a shudra or some other sinful person, is seized by Varuna (dropsy) 515;—gift—one who accepts (i. e. gives) should perform the sacrifice 517-20; Horse's hoof is the price to be paid for Soma at the Sādyaskra 1784 Hotr-assistants of-Maitravaruna, Brahmanāchchhamsin, Potr, Nestr, Achchhāvāk, and Agnidhra 421; Hotr priest is the first to eat the soma remnant 560; Hot; priest should recite the Karana mantra assigned to the Adhvaryu 677; - the office of the is restricted to one belonging to the Vishvāmitra gotra, 1168 Husk, winnowing of - not the motive for Potsherds, 735 Hymning is to be done by means of saman, 1522 Idā offering, 528; - remnant, 1076 Idanta, 1629 Idealism, 12; - Doctrine of, - 13 at fixed intervals of time 974

Idopahvana mantra: 1471

Illnesses - there are certain-which appear at fixed intervals of time 974

Illusions 5, 21, 60;

Illusory 42-43

Implements-Sacrificial-should be retained till the end of one's life 2201. They are burut along with the Agnihotrin 2201

Import of the Sentence-one desirous of heaven should sacrifice,—173.

Inclusion (Abhyuchchaya), 1635

Indefinite becomes definite by the capacity

Indicative power, 1467
Indirect indication is less authoritative

of things, 166

than Direct assertion, 65, 67, 1290. Indra-Mantras indicative of are to be used in approaching the Garhapatya fire 387; — should be mentioned in the mantra used in connection with the soma brought up again 421; - Remnants of offerings other than those to-Should be eaten without mantras 431; — Agni— the eating of the remnant of the offering made to— is to be done without mantras 433; Indra-Agni is a deity distinct from Indra 433; Indra-vāyu-In the case of the cup dedicated to—there should be two eatings of the

remnant 544; Indra Pradate 1112, 1117, 1539; Indra is the master of heaven, of the earth, of the waters and of the Hills, the master of trees, of medhiras (animate things), master of welfare, of activity, of offerings and of the moveable and the immovable 1431; - Indra's eyes are tawny 1435; - Indra is called Medhatithermeşah 1476; - is called Vrsanashvasya mene 1475; - is called Gauravaskandana 1476; Indra and Agni there is no difference between 1477; Indra - the two Haris of—Pūrvapakṣa and the aparapakṣa (the bright and the dark fortnights) are 1477;

Indrabahu 1026

Inference 8, 10, 14-15, 18, 25, 39;—Contrary to Perception can have no validity 969.

Inferential cognition-its Varieties-15
Initiated Sacrificers is dressed up with
mekhalā 2279

Initiation and the Sacrificial fee appertain to the primary sacrifice, 623

Initiation Day, 889

Initiation is complete only after the performance of the Dikṣaṇiyā Iṣṭi, 935;—should continue for twelve days 1129;—should be done before the full moon day of the month of Māgha at the Gavāna-yana Sacrifice, 1131;—putting off of, 1135. Injunctions 15–18, 25, 31, 52–53, 55–59, 60–75

Injunction-transgress an - 2;-Vedic 17-18, 25, 42, 48,: 72;—Validity of -42;—Vedic -are themselves the work of human beings 48; Injunctive passage, 61; Injunctive sentence, 66; Injunction independently enjoins act, 75; Injunction is the sentence that denotes an action, 168; Injunction of the properties of substances is restrictive in its application, 782; Injunctions are embellishments like threshing are 783; restrictive in their application Injunction (vidhi) appendix (anta) should apply to the Injunction of Sacrifices 1308. Installation of fire—only one man is entit-led to the—987; Installation of fire is done wearing silken clothes 987

Interpretations-indirect methods of-51 (a) supplying of ellipsis; (b) changing the forms of words; (c) connecting what is disconnected; (d) disconnecting what is connected, and (e) imputing a figurative meaning 51-52

31-34

Inviting of the Subrahmanya 2195 Iştaka 914.

Isti—at - a food-grain offering is made, 139; - the prescribed—is to be performed in connection with the acceptance of the gift of a horse at a Vedic Sacrifice 515;—is the common name applied to all those sacrifices in which the offerings consist of milk, butter, rice, barley, or other grains 949;—Darsha-Pūrņamāsa is the model of-949;—Should precede in case one is not going to perform Soma Sacrifice 951;—the details of the – are not transferred to the Soma Sacrifice 1323;—are to be transferred to the Aindrāgna and other sacrifices, 1327 Işu (malevolent) 6;—Sacrifice 1241

Īshāna 1628, 1920

Īşa 2269

Jagatî 154

Jagat-Sāman -270, 1890

Jagat-Sāmā-the name applies to the Visuvat sacrifice 1891.

Jaimini 22; - His view on auxiliaries 339; His view given 1041;—Quoted 1374.

Jamadagni-gotra, 1195

Janaka-Saptarātra, 1372-73

Jarbhari etc. names of deities, 85

Jartila grains (wild sesamum) are unfit for offerings, 2036

Jaya and other Homas are subsidiaries to actions laid down in the Veda, 513
Jaya oblations are offered by those who

desire prosperity, 513

Jaya-oblations, 1255

Jāghani (tail of the animal)-should not be separated from the context 470

Jāmi-flaw of-234

Jātestî Nyāya 825

Jāti 21; direct perception of it (class) 21; Its existence discussed 21-22; class forms the denotation of the word 22

Jñānam (means of knowing) 17

Juhū vessel 536; Juhū and other vessels should be secured afresh 1172; Juhū is an implement connected with the Darsha sacrifice 2266

Jyotismati is an expiatory sacrifice 1608;— Jyotismati verses 2347

Jyotistoma 6, 50;—is the archetype of all Soma sacrifices 126;—is referred to by

Jyotih, Vishvajyotih and Sarvajyotih 250;belongs to the Yajurveda 443; hence its performance should be done quietly 444;sacrificial animals-certain details regarding-590:

Jyotistoma Sacrifice—there are three animals—Agnisomiya, Savaniya and anubandhya 590;—Sacrifice—the begging and the buying that form part of—are compulsory and essential 1218

Kadara-a substitute for Khadira 1069-70 Kaikaya and Dālbhya regarding the results of sacrifices 817

Kakup metre-verses in the-are found at the end, 922, 1512

Kalañia-Nvāva. 1028 Kalañja should not be eaten, 1028 Kalāpaka-a person named in the Veda to whom the authorship of the Veda is attributed 48:-is an expounder and teacher of the Vedic texts and not the author 49 Kalavinka bird should be sacrificed to Grisma 1309 Kalba 1153: Kalbasūtras-their authoritativeness discussed 105-07 Kapdūyana Mantra 2245 Kanvarathantara 1543, 1846 Kabāla 1913 Karambha vessels 1406 Karana Mantra-the results spoken of in the-accrue to the sacrificer 683. results as are helpful in the performance accrue to the priest-Adhvaryu 685 Kathaka-a person, named in the Veda, to whom the authorship of the Veda is attributed 48-49; He is an expounder and teacher of the Vedic texts and not the author 49 Katha was the name of the teacher after whom the particular recension of the Veda came to be called Kathaka, because he proved to be expert in the teaching of that particular recension, 325 Kaundinya 1323 Kautsa Saman 1817 Kavati verses 1252, 1254-58 Kāleya Sāman 1516 Kāmeşti, 1707;-Nyāya, 1083 Kāmukāyana is the name of a teacher who is quoted in connection with the performance of the subsidiaries 2121, 2123 Kāmya sacrifices 404;-'Yājyā-anuvākas' are to be used only at those sacrifices that are declared to be conducive to the fulfilment of definite desirable-404 Kāṇḍānusamaya Nyāya 899 Kāṇḍa-viṇā is an instrument with which the ladies set up the music at a sacrifice 1811 Karîrî sacrifice-people belonging to the Taittiriya recension eat on the ground while they are studying the texts dealing with the-320 Kāranājini-His view quoted 808, 1199 Kāsha means marrow 1603 Kāshi=fist 1430; Kāshì is the name of a country 1470 Kātyāyana Vārttikakāra quoted 2031 Kāva-Sāman 1518 Keeping is to be done of the same cake and other things which have been spoken of and used at the sacrifice 691

Khale bāli 1647

Kodrava should not be used as a substitute at a sacrifice 1053 Krauñcha Sāman 1816 Kranala is to be used at each Prayaja 229; 1635 Krttikās 911 Ksattriya's sacrifice—in the case of the cups at a-the Brahmanas are to attend upon (eat out of) them 572 Kṣāmavatî rite 713 Ksāmesti Nyāya 1083 Ksura of the person who has secured the Soma 1325 Kulāya is a sacrifice which should be performed by the king and the priest desiring absorption into Godhead, 467, 1160 Kumārila (notes) 13 Kumbhîs 540;-should be common to all animals dedicated to Prajapati at the Vajapeya 2232 Kusuruvinda, son of Uddalaka 49 Kūtam - a false coin 1012 Lābukāyana's view quoted 1200 Lady is dressed up with the Yoktra for the purpose of lending support to the dress 2279; - is to cook the food in the Daksināgni 2293 Lashuna should not be eaten 1028 Law of connection and disconnection (Samyogaprthaktvanyāya) 798 Learning - perfection of - consists in its being accomplished without obstacles 2330 Living on milk is compulsory at the Jyotistoma and other sacrifices 1220 Lokaprnā Bricks are meant to serve the purpose of making up deficiencies 930 Lore - sacrificial - 2 Mahāpitryajña - at the - thumping should be done to the fried grain 1738 - at the - one does not appoint the Hote or the Arşeya 2028 1803,-at the - there Mahavrata 1335, should be the combination of the Upagana of the ladies with the music of the priests 1810 Mahendra cup 191 Mahendra is a deity distinct from Indra Mahiman is the name of a cup 1803 Maitrāvaruņa priest - his functions 651, 653,—has also a share in the eating portion 1989;-has only one share 1890;-is present at the animal sacrifice 2312 Maitrayani Samhita, quoted in connection with the question of a Brahmana and a non-Brāhmaņa 61-62;-74 Maitreyl 31

Kikata is the name of a country 79

Klepti Mantras 217

Major sacrifices (Mahāyajñas) - Agnihotra, Darsha Pūrņamāsa, Jyotistoma and Piņda-

pitryajna 847

Making of the platform (Vedi) 2176, - has been laid down as to be done after the securing of the offering materials 2286 Malhā - a she-goat with feats hanging by its neck. It is to be offered to Aditya 831

Man-what subserves the purposes of -707-08;-definition of what subserves the purposes of man is that upon which follows the happiness of man 709

Man's purpose is not anything different

from happiness 709

Man, without wealth is also entitled to perform sacrifices 1003;—suffering from bodily defect, is entitled to perform sacrifices 1004; — suffering from incurable bodily defect, is not entitled to perform sacrifices 1005;—without three Gotra Rsis, is not entitled to perform the Darsha Pūrņamāsa sacrifice 1006

Mandana Mishra referred to, 9, 10, 21

(notes)

Mandūka hymn, 195

Manotah rchah which in connection with the Sāmidhenî Verses are called Dhāyyā 405

Manotā Mantra 1844

Mantras 51, 61;—treating of the use of-74;—are not injunction of action 74;—help the sacrifice by mere utterance 74-75:—being expressive questioned 76-79

Mantra-its order and position 191, 195:-its definition 202;-Examples of-202-03

Mantras are not injunctive 200;-are expressive of mere assertion 200;-modifications in-are not mantras-206;-the character of -does not belong to such words as do not form part of the text of the Veda 206; -speaking of lopping are to be employed in what is directly expressed by them 382;-expressive of 'calling' should be used in calling 390;-speaking of acts, like the-Agniviharana should be used in connection with those very acts 394:-occurring two sections of Veda the are to be recited by both persons-Adhvaryu and Sacrificer 672:-reciting ofrecalls the deity to the mind 728;-should be recited with the ordinary textual accent during the sacrificial performance 2332.

Manu 5.

Manu's Verses, 1968.

Maruts—Sāntapanas 881;—grhamedhins 881

Master of the house (Sacrificer) is the Seventeenth priest 648.

Master of the sacrifice—his function is the purchasing of the services 659;—Shaving of the head and beard and other embellishments pertain to the—661;—may be substituted at Sattra; but he is not 'Master',—1055—56.

Master belongs to the Shūdras, 998. Materials—the mention of certain—serves the useful purpose—even in connection with the same act—of indicating different results 255;— used at the Avabhrtha of the Varunapraghāsa Sacrifice should be husks and curdled milk smearings 1278.

Material, difference in—does not make Sacrifices different, 1048;—prescribed—if spoilt—acts commenced must be completed with substituted material, 1048;—prescribed—if spoilt—only a similar substance may be substituted, 1059;— prescribed—if spoilt—may be replaced by a substance prescribed as optional, 1060.

Material, substituted, -- on being spoilt, the fresh material brought in should be similar to the original material, 1064;on being spoilt, even when substituted material has been a prescribed one, 1065; ---when spoilt-the same should be used if available. 1067;—substituted,—if performance carried on with-should be completed with the same, 1068;--prescribed to be used for Embellishments, even when substitute should be used, 1069;-if primary, not fit for use, a substitute should be used, 1070.—if primary, is just enough for the main purpose only-that alone should be used, 1071;—when only one spoilt-Panchasharava-offering to be made, 1087.

Mādhyandini Samhitā quoted 75,83

Mādhyandina Savana 1516;--Pavamāana 1929

Mānasa offering 1454, 1947;—should be taken as an accessory of the tenth day of the Dvādashāha 1940.

Māṣ α should not be used as a substitute at a sacrifice 1053

Mathara 1323

Meaning of a word and a sentence—Bhaṭṭa view—Pārthasārathi Mishra's View— Someshvara Bhaṭṭa's view— Prabhākara Mishra's View 215 (notes)

Meaning-Primary and secondary 282-386. Means of knowledge available—in the shape of direct assertion, indication, syntactical connection, context, position and name 282

Means of differentiation 309: Tantra-Vārtika's notes on it 313

Means of determining the connection 445 Means for the purchase of soma 2352

Means of livelihood for Brahmanas 2376 Measuring-Methods of-331

Measuring of the Assembly on a lower level by one who desires rain 813

Measure of seventeen cubits appertains to the Sacrificial post used in the Pashu sacrifice 366.

Measures 1770

Measuring Rod 1909

Measuring out of the *Vedi* is done before its making 2285

Meat is to be cooked ordinarily on the Dakṣiṇāgni fire, but if it is used on account of digestive troubles, then it should not be cooked in it 2293

Meat—cooking is prohibited in the consecrated fire 2293

Medha is a sacrifice which consists in giving away 666

Medhātithi is the son of Kaņva 1476.

Medhāpati stands for the deity 1579-81.

Men of occult powers are referred to 966

Men are entitled to perform sacrifices 976

Menakā is the daughter of Vṛṣaṇashva
1476

Merit and demerit are destroyed by the experiencing of their effects 665

Midday Pavamāna 332;-Extraction-at the-they proceed with the cake 2296

Milk comes in only as a subordinate factor in food 1619;—is often eaten only itself by one who has taken a vow to do it or by way of medicine, 1619;—living on—and the like penances subserve the purposes of sacrifices, 800

Milk-offering,-1360

Milking-Vessel-things like the-are not to be taken as subserving the purposes of action, 710

Mîmāmsānukramaņikā referred to 9, 21 (notes)

Minor acts subserve the purposes of sacrifices, 789

Mitra-White goat should be sacrificed to-1561

Mitravindā is an ectypal sacrifice 2048, 2058

Modificatory sacrifices 1548, 2210;—Fire cannot be regarded as Ahavaniya 2365;—Fire—In connection with the there is to be no installatory consecration 2367

Monthly Agnihotra-Sacrifices like-are distinct and independent 306

Moral and immoral act 6-7

Morning extraction in course of the Ahargana 2189;—at the—they proceed with the Omentum 2296

Mrgaresti 2144

Muhula a person named in Veda to whom the authorship of the Veda is attributed

48;-is really an expounder and teacher of the Vedic texts and not the author 49 Multiple sacrifices, 1378

Mūşikā hymn, 195

Muşti becomes excluded at the $V\bar{a}japeya$, 1727

Naichāshākha is the name of a city 79 Naimittika act does not pertain to the Nitya act, 794

Naksatresti 911

Name-that term must be a-which at first appears new 127

Name of an action-that which is spoken of as similar to something wellknown 136 Name also differentiates actions 250 Names, like Agnihotra, are indicators of

the transference of details 1266

Nandhasa Sāman 1516

Nānābija Isti 2241

Naga tune 2078

Nāmadheya-an instance of-206

Nārāshamsa should be the second Prayāja for persons belonging to the following gotras-Rājanya, Atri, Badhryashva, Vasiṣṭha, Vainya, Shunaka, Kaṇva, Kashyapa, and Saṅkṛti 1153

Nārashamsa-Kalpa 1155-56

Nārista-homa-should be performed before the *upahomas* 911;-offerings 1401-03 Negation 8

Neo-Mîmāmsakas 1005

Neutral tone (Tāra) should be adopted at the sacrificial performance 1526

Nidhana is the last of the five or seven parts of a Sāma chant 266: 1252

Nigadas (texts containing addresses by one priest to another) are included under Yajus 210. These are recited loudly 210-11

Nigada Mantra is used in inviting the Subrahmanyā priest 1475,1478
Nikāyins (serial sacrifices) 1336

Niravadāna-is an offering after taking a piece out of the particular limb 1979

Nirālambanavāda 13 (notes):-the Buddhist doctrine of Idealism refuted 21, 27

Nirdhāna 1684
Nirmanthya (fire produced by friction)—is to be taken in its etymological sense 147;—fire is produced by the rubbing together of two sticks, 1281—not indicative of transference of details 1281

Nirrtis-that which burns belongs to-69 Nirūdha Pashu Yāga 623, 1330, 2182

Nirukta quoted, 20 Niruspa Mantra 1464

Niṣādasthapati-Nyāya, 1011

Niṣāda does not belong to any one of the three higher castes 1011. He is intitled to perform the Raudra sacrifice 1011

Nivita is that mode of wearing the upper cloth wherein it is worn over the neck, the two ends hanging along the two sides of the neck, or the chest. It is for men 489;—the declaration regarding—is purely commendatory 489

Nî Vāra Rice-the boiled-is for the purpose of being deposited 298;-is the food of Brhaspati 298:-is the substitude of Vrîhi 607, 1573

Nocturnal completion 1455;-sacrifice-at the-the procedure of the *Darsha* sacrifice is to be adopted 2299. It should be performed on Moonless Day at night 2299

North is taken over by Asuras and according to some by the Rudras 495

Nouns are words expressive of substances and qualities 172;— are those words on the utterance whereof in actual usage, the forms of the objects denoted by them become apprehended 172

Number should be a differentiator among actions 248; No significance is attached to the—357;— made up by all performances collectively, 917

Nyāyaratnākara referred to, 29. (notes) Nyāyasūtra referred to, 21 (notes)

Oblation—final 53-54

Oblations relating to Sāvana animals 2264 Observances to be kept by the fire installer during the rains should come after the performance of the sacrifice of Agnichayana 933

Occasions when Veda should not be studied 2330

Offerings should be made with Mantras in accordance with the duty to whom the offering has been made 419; Mantra should be used in the case of all—435;—one and the same Mantra should be used at the eating of the remnants of all 436. This view was originally propounded by Aitishāyana 436

Offering of cooked rice to Soma-Indra is to be made only when the vomiting of the Soma drink is done by the sacrificer 523; —of oblations into fire entitles one to eat Soma 557

Offierings cannot be made to one's own self 973

Order of commencement—on the basis of—the *Prokṣaṇa* and other details relating to the cake should be performed before the details relating to the *Soma* 886;—of *Mantra* text is more authoritative than the order of the Brāhmaṇa text 878;—of Principal 947-48;— of sequence also determines the connection of subsidiaries 447;—is actually enjoined by the Veda, in

some cases it is determined by efficiency, in some cases there is no restriction to the order of sequence 863-865;—is determined verbal text 866;—is determined by commencement 870;—is determined by place 873;— at the subsidiary should follow the order of the Principal 875;indicated by the verbal text is more authoritative than that of the Principal at the subsidiaries 876;—indicated by the General law is more authoritative than that indicated by the description of the ceremonial procedure 879;—indicated by direct declaration and by utility is more authoritative than that indicated by the order of the verbal texts 945;—there is no restriction regarding—between Isti and the Soma Sacrifice 949;—for the Brāhmanas 952. Order of verbal texts

Ordinary life—in—action is determined by things, and not by words 1219

Organs of perception 46

Origin of things 158

Padārthānusamaya-Nyāya, 897

Pan, when broken—expiation to be performed, 1079

Panchadasharātra sacrifice 1367

Panchahota Mantra 621

Panchahotr Mantra 857

Panchasaman 332

Panchasharava offering should be made even when only one offering material is spoilt 1087;—is a distinct act 1097;—is subsidiary to the contingent Darsha sacrifice 1099

Panchashāradīva Sacrifice 2164

Pañchāhas, 1374

Panchāvatta offering, 1195

Pankti verses, 1512

Parakrti is arthavāada, 1194

Paribhañjanîya grass, 690

Paridhi is made with spokes 189. It is made of Palāsha wood 189;—offering is part of Pashu sacrifice 822

Paridhi 1913;—the throwing in of the-

Paridhaniva rite 2201

Pariplava Akhyāna 196

Parisamūhana rite 1611

Parisama 1929

Parivrājakas 2348

Part-the rejection of a-must mean the rejection of the whole 52

Parusi ditam and the rest-the expressionsare commendatory declarations 496

Parva is known as denoting a point of time as also a group 1546

Paryagnikarana 2251

Paryagni sanctification 1629

Paryāsa 923 Parvuksana rite 1611 Pashu and Soma are distinct and independent acts 243 Pashubandha sacrifice-the performer ofwins all regions 53-54, 1403, 2293 Pashu kāmesti 1113, 1623 Pashu offering, 1358 Pashupati - the worship of - gives a male issue, 1431 Pashu-Purodasha 1357; - Sacrifice is an embellishment of the deity, 1656 Pashu sacrifice, 1739 Pataha tune 2078 Patnîsam yāja-Sacrifice to the wives 470. Patnisannahana (dressing up of the lady) shall not be performed at the Istis 2279 Patnîvata animal 300 Patnivata at the eating of the Remnant of the-offering, there should be no mention of the thirty three deities 428, and no mention of the deity of the Anuvasatkara Pauskala Sāman 1517 Paundarîka Sacrifice 1962 Paundarika-at the-all the fees should be carried in instalments 1966 Paurnamāsî is applied to the group consisting of the three sacrifices-Agneya, Agnîsomiya and Upāmshuyāja 855 Paurvāgnika Homas 2160 Pavamāna-name of a sacrifice 130-131; -Sacrifices are performed for the purpose of consecrating the fire 584;-should be offered in the unconsecrated fire 588 Pavamānas-their number 940 Pavamāna–Ārbhava 940 Pavamāna sacrifice-a special time is prescribed in connection with the substances to be used at the-951;—Isti 1726, 2220;-At the-the Nirvapa should be done 1726 Pavitras may be made out of the Paribhanjaniya grass and not out of the grass got for spreading over the Altar 690;-the nature of-690, 2216 Pākayajna 1496 Pānini-the creator or originator of the relation between the technical name 'Vrddhi' and the letters 'at',' aich' 23;quoted 989, 992;-It is the word of-that is authoritative 2031 Pārsthika 1374 Pārtharashmya, in connection with Kşattriya Sacrificer 794,-quoted 1163 Pathakrama Nyaya 866 Pathikrteya Sacrifice 405

Pārvana Homa offerings 1401 Pārvana Homa and such other acts are not to be done at the Saurya and other sacrifices 1546 Pātaliputra 34 Penances are performed with a view to the accomplishment of the result 665 Penances-religious-are prescribed for the experiencing of pain as the result of sin 665;-living on milk, on rice-gruel and on curdled milk and such other-subserve the purposes of sacrifice 800;-are meant to produce strength in the man 999 Penance-the time of-is indicated by the terms Varhis and Vatsa 1103-07 Perception 39-40;-of similarity-in a doubtful case, the correct conclusion is derived from the-295;-is always more authoritative than Inference 549 Performer, injunctions of-restrictive, 780 Performer of the sacrifice-the nature of the-964 Permission (for eating Soma)-Request foris necessary in the case of men eating out of the same vessel 565 Phalikarana Homa 891. In this broken rice grains are offered; 1406 Pindapitr Sacrifice 616;—is not subsidiary to an act 846; 1210 Pingal, originator of the connection between the technical name 'Ma' and the three long syllables 23 Pippalāda is an expounder and teacher of the Vedic texts 49 Pishāchas 844 Pistalepa Homa-in it all the offering substances that are found smeared in the stone slabs, pans and other things are collected and poured as a libation 891; 1406 Pithara 1439 Pitrs-Varhisad-1738 Pitryajna 1207, 1212 Pitrya acts are to be done at stated times 1217 Placing-details like-should be done to the Amshu and the Adabhya also, 602 Place, injunctions of-restrictive, 780 Poets-Sedate and brave-851 Position of the Verse 1458 Post-Embellishments of the-2181 Postponement (or differring)-There is-of all accessories beginning with the Anuyāja 884; - of Santapana, does not lead to postponement of Agnihotra, 894;-of Sodashin, 896 Pouring out is an act of disposal, 772 Prabhākara 9 (notes) Pracharani Homa 886

Pragatha should be Kākubha 1512;—is that

where there is excellent singing, 1513

Pātnīvata Soma 424

Pātnîvata (gold) 1440

Pārvaņashrāddha 1301

Prajahita fire—The Agnihotra material should be cooked at the-2268; -is the ancient name of Garhapatya fire, 2268

Prakrama 997

Prajāpati 51, 59. It may stand for air or $Ak\bar{a}sha$, or the sun 60;—is a deity of a certain offering 134;—alone existed at the While he was performing austerities, the three deities-Agni, Vayu and Aditya came out of him. While these three were performing austerities, the three Vedas came out of them—Rgveda from Agni, Yajurveda from Vāvu and Sāmaveda from Aditya 438

Prajāpatihrdaya Sāman 1261

Prajapativratas serve the purposes of man 714; 1919.

Pramangada is the name of a king 79

Praṇabhrt—the word—serves the purpose of eulogising 163

Pranita 864;—Vessels 1446

Prasanga is an extended Tantra 2080; 2253

Prasarpakas 1699

Prashasā—the term—means praise 1604 Prastara is a handful of Kusha grass 396; —is offered with Ashirmantras 2187 Prastāva 1252

Prasthauhi--the cow capable of carrying a load to be offered to the Ashvins 831

Pratihāra 1252 Prati-Homas (Retrospective Homa) 1137; -Udavasāniya Işti 1139;—and the per-

formance of the Agnihotra 1140

Pratipads—the two - are to be separated from the context and connected with Kulāya and other sacrifices 467;—is the name given to the verse that is recited before the singing of the Stotra hymn 467; 1340

Pratibasthātr 541;—priest has no share in the eating portion 1891

Pravara 62: an instance of—206

Pravargya—The prohibition of the—pertains to the first performance of the Jyotistoma 479

Pravāhaņa 48

Prayāja—At each—one should offer the oblation of a gold piece into fire 576; The last—is an act of Embellishment 1651: details like—prompted by Apārva, 1229.

Prāchînavamsha chamber 495

Prāchînāvîta is that mode of wearing the upper garment wherein it is worn over the right shoulder and passes under the left armpit. It is for the Pitrs 489 Prādāvya fire is very impure 2364

Prāgvamsha 2146

Prāshitra offering 528, 1076

Prāvartika-Krama-Nvāva 870 Prāyaniya sacrifice 534

Prāyaniyā 860

Prayaniya—the name-does not indicate the transference of details 1269

Prāyaniya-atirātra is the first day of the Dvādashāha sacrifice 1318

Prayaniyacharu 1615 Preclusion—process of—1232

Preparatory acts like nirvapana are applicable to definite things according to the useful purpose served by it 341

Presumption 24-25, 44

Priests--Adhvaryu, Pratiprasthatr, Nestr., Unnetr, Prastotr, Udgatr, Pratihartr, Subrahmanya, Achchhāvāka and Grāvastut -their functions 632;--Hotr 633:--Brahman, Brahmanichchhamsin, dhra, Potr, Shamsana 634 (notes);-Chamasādhvaryus (cup-bearing) are distinct from the sixteen mentioned above 635. They should be ten in number 636-37; -- Shamitr (slaughterer of the animal) is not distinct from the Major priests 638. Upaga (who does the supplementary singing) is also not a distinct priest 640;—His work—fasts, appointed and is given the Sacrificial fee 643;—restriction and distribution of their functions 649-50; some exception to the distribution of functions 651-52; -Maitrāvaruna is one who is assistant to the Hotr 646;—their order of initiation and the Sacrificial fee 616-47;—the seventeenth—is the master of the House (Sacrificer) 648;—shall alone eat the remnant 1076;—should not be appointed at the Sattra, nor should they be hired 1693-99; Priesthood has been forbidden for the Kşattriya and the Vaishya 1164 Prsadājya (clarified butter and curd) 904 Prethya sadaha 1922

Prethashamaniya sacrifice 1954

Primary character of Stuti and Shastra hymns 190

Primary sacrifice 1387

Primary substance 1070-72

Principle of syntactical unit 213

Principle of syntactical split—distinct sentences 216

Principle of Elliptical Extension—Anuşanga 218-20; —cases where elliptical extension is not permissible 221

Privangu Corn 1667

 $P_{r,s,t}$ is the name of a sacrifice 130-31

Prstha chants are so called because they speak of touching 131

Progeny—the process of its creation 158 Prohibited act-evil befalls a man on the performance of a-1028

Prohibition of telling lies is a detail pertaining to the Sacrifice 498; it is an injunction 499

Prohibition of conversation with woman in her courses appertains to man in general 508

Prohibition is more authoritative than the injunction 2029

Prokṣaṇa (besprinkling) is prompted by the transcendental result 1421

Prokṣaṇi (sprinkling fluid) to be taken in its etymological significance 145

Prompter of details 1433

Properties like loudness appertain to the entire Veda, not to the form of the Mantra 437

Prospective acts should be taken as leading to those results that are actually spoken of as brought about by them 810; —sacrifices bring about results in this life as well as in the other life 816; —there is no restriction in the order of their performance 938; —when commenced must be continued to the end 1023; —at the—the substance and the deity of the original Archetype become excluded 2018

Prospective fire 2362

Proximity—when there is—there is no separateness 311

Pupil should render the service due to the teacher to his wife in his absence 1259; should eat in a bell-metal dish 2315

Purodāsha consecrated flour cake denotes common things 143-44

Punahstoma sacrifice 1821

Pūrņika—name of a woman 78, 84

Purākalpa is Arthavāda, 1194

Puronuvākyā 1842

2247

Puroruch Mantra 194. There are several rks-verses included under the name Puroruch; no such rks are found in the Rgveda quoted from Ashvalāyana 194 (notes).

Pūṣan's share—the grinding of—is to be done only at the ectypul sacrifices 481;—can be done only when the material is charu 482. It is to be done only in cases where the offering is made to Pūṣan alone 484

Putika—If one cannot obtain Soma, he should extract the juice of the—608, 1048, 1062

Putting the rice upon stone-s!ab 1469 Quadruple oblatin 1680

Quality—the idea of—leads to the idea of the qualified thing 45

Rain—for one desiring—the fire should be obtained from the lightening fire 2363
Rain wetting—Mantra in connection with

Ram dedicated to *Indra* should be killed in the *Agnistoma* 610; —Preparation of—2170

Rathahavirdhāna 1821

Rathakāra Nyāya 1008

Rathakāra who is not included among the three castes is entitled to perform sacrifices 1008; —should install the fire during the rains 1008; —cannot belong to any of the first three castes 1009

Rathantara Sāman, 270; Rathantara and such terms stand for Music, 1252

Raudra sacrifice to be performed by Niṣāda 1011

Raurava Sāman 1514 Rājasāmans 1821

Rājasūya includes gambling 831; In connection with the—there is a sacrifice at which several kinds of grain are used 2190 Rājā—one who protects the country and the city (and relieves them of all criminals adds the Tantravārtika) 275-76; —the person connected with (performing) Rājya (kingly functions) 276; — is also applied to every Kṣattriya in Andhra country 276 Rākṣas 844

Rāṣṭrabhṛt oblations are offered by those who desire prosperity 513; —offerings 1239

Ratrisattra—the result of—is that which is spoken of in the commendatory passage 808

Rātrisattra-Nyāya 808

Rāyobājiya for Vaishya sacrificer 794, 1163 Reason-Statement of 70, 72-73;—of Nonperception 176

Recension of the Vedic Texts 49; —the texts of several—cannot be retained in the memory of a single person 327;—All that is needed is not present in every—327

Recognition-its perception, 39

Red turban and other similar details pertain to all the priests 667

Red turban and Red cloth are used by the priests in the Shyena sacrifice 667

Relation—kinds of-18

Relation between name and named is inborn 1267

Relationship-simultaneous-140

Remnant offerings—In the event of the —being made out of a single substance, they should be made out of the first remnant 530

Remnant offerings to Sviştakrt and others should not be done out of the clarified butter 533

Remnant—only those who have done both the acts, the extraction of the juice and the offering of the *Homa*, should eat 1093 Repeated mention serves the purpose of pointing out another result, 311

Repitition may be taken as serving a different purpose, say of commendation 313

Repitition serves the purpose of pointing out further details 334

Request for invitation-should be made by means of Vedic mantras and the answer also should be given by means of Vedic words 564

Result also is a means of differentiation when mentioned apart from action 309; -is also an auxiliary, 339: - are brought about by turns 815

Retirement of the initiated Sacrificer, 2248
Retrospective Homas - not to be performed, if Jyotistoma is put off, 1137;—when formed, -Agnihotra etc. should be performed in morning, 1140; - not to be performed, when the UJavasāniya is put off, 1139
Revati verses, 260

Reward of the act is obtained 26 Rice cooked in curds 1621

Rites of Embellishments 1631

River crossing - mantra in connection with - 2247

Rbhavah are Rathakāras 1010 Rgveda Samhitā quoted 77-79, 85

Rjisas 1968; - of every one of the days is retained for the purposes of the disposal at the Avabhrtha 2201

Rjuvimalā 4, 10, 14-17 (notes)

Rk-defined, as these mantras wherein there is division into feet (quarters) on the basis of the meaning, 207; - is recited loudly 210

Rsabhasya grama 973

Rtapeya 1154; - Sacrificial fee at the-1692 Rtuyājyā 1725

Rtvik (priest) – all men engaged in a sacrificial performance are not called – 642. He is so called because he performs the sacrifice at the proper time (rtau yajanti)

Rope is made of Kusha grass 600; - is indicated as to be used for the covering of the post 600; - is an accessory of the sacrificial post 849

Rudra 51, 59, 69, 84

Sacred water - when one bathes in a - he becomes a Sacred place for his relatives 502

Sacrifice—treating of the names of a-125-141
Sacrifice made to Vāyu 55-56; — with
Sāman is not-Sacrifice 160; — brings
about heaven 169; — the same — has
diverse characteristics 273; — Spoken of
along with distinct materials and deities

are distinct 290; - are connected with the fire on the Altar 305; - enjoined, not as something to be accomplished in itself, but as a means of accomplishing the result for one who desires that result 339;is performed in order that the Agent may experience the result 339; - the number of priests engaged at a-is limited 632; - illiterate man is not entitled to perform -because he has not the requisite capacity 673; - occupies a subordinate position 728, 969; - substances, embellishments and minor acts subserve the purposes of the 789;-like the Darsha Purnamasa are conducive to all desired results 813; should be performed separately for the sake of each separate result desired 815; -like the Vishvajit are fruitful (801), have a single result (806) and lead to the attainment of heaven 807; - the results ofappear in another life 817; - If the-does not serve the purpose of bringing about happiness, then it cannot be performed at all 969; - are conducive to heaven and other desirable results 964; - can be done by human beings alone 972; - to the performance of - the husband and wife are entitled jointly 983; - there are no - to be performed by one who has not installed the fires 1206; - offered by the Niṣāda chief 1209; - objective of the is the principal factor 1417; -there are several musical instruments at the sacrifice to be played upon 1811; - the-is to be performed with the heart and other specified particular limits of the animal 1977;—prompter of the - 2062

Sacrificial accessories 125-29 Sacrificial Bath 778

Sacrificial fee-Intire property as the—1146, 1150-51;—at the Jyotistoma are—cow, horse, mule, asses, goats, sheep, Vrihi corn, barley corn, sesamum, Māṣa and twelve hundred 1692;—is given for the purpose of hiring the services of the priests 1693;—at the Kāmæṣt serves transcendental purpose 1707;—Regarding the second fire-installation 1757;—is to be given to the Brāhmaṇas alone 2378

Sacrificial ground 51, 60

Sacrificial implements are taken to the heavenly regions by the sacrificer 26, 29, 31;—are ten in number 344;—spoken of in connection with the Darsha Pürṇamāsa are only by way of reference 717;

Sacrificial performance 77. Mantras used here have significance 79-86;—details of a—may be performed through the Agency of other than the sacrificer 630

Sacrificial post 65-69;—should also be made of Rohitaka 582;—should be made of Khadira wood by one who is desirious of strength 1340

Sacrificial session 50

Sacrificial vessel 17

Sacrificer and the Brāhmaņa priest sit down to the South (right) of the rite that is being performed i.e. the altar 155

Sacrificer should perform the penances 665;—should have desire for rain 668;—should recite the *Mantras* beginning with *Ayurdā* and the like 670;—learned—alone is to be made to recite the *Mantras* 673

Şadaha sacrifice 1187, 1272

Sadhotr oblation 623

Sadvimsha Brāhmana quoted, 7, 136

Sages are not entitled to perform sacrifices as they have no gotra 973

Sahasrasamvatsara Sacrifice 1201

Samid—the term in the text-'Samidho Yajati' is the name of a Sacrifice 1550

Samidhavatî verse 920

Samistayājas 853

Samid Sacrifice 2091

Sampāta Soma 424

Samsava 1544;—Sacrifice 1893;—in connection with Ekāha Sacrifice 2326

Samshravopapada 1821

Samsthā gaņa Sacrifices are—Agnistomah, Panchokthyah, Shatāagnistomam, Shatātirātram 1376

Samudāyānusamaya Nyāya 900

Samvatsara-Satras 1335

Sandamsha is the name of a Sacrifice 136-37

Sangrahanî İşti 1809

Saŭjŭapta Homa 1220

Sankarşa—This refers to Sankarşa Kānda which is a work of shabara as is clear from his own expression—"as is going to be explained under the Sankarşa" 1835

Sankarşa Section—under this it is found that the wife is spoken of as if she were equal 2297

Sankrama Sacrifice to be performed by one who is desirous of food 286.

Sarasvati Sacrifice 880

Sarasvati—Ewe is dedicated to-1481-83

Sarvahuta oblation 1288

Sarvaprethas 1929;—Sacrifice—at the—the Remnant offering should be made only once 543

Sarvapṛṣṭha indicates the transference of all the six Pṛṣṭhas 1271

Sarvap-sthesti 2144

Sarvasvāra Sacrifice 939, 1721;—at the before the Sacrificer's death, the invoking of the blessings of longevity shall be done 1724 Sato Brhatis 1520

Satra-Sacrificial session 851;—every individual taking part in it, shares its results 1013—If there be some flaw in one of the masters at the satra, there may be a substitute for him 1055;—At—all the Sacrifices should be such as belong to the same Kalpa 1153;—persons belonging to the same Kalpa are entitled to join together in the—1154; to the performance of—the only person entitled is one who has installed the fires 1169;—Sacrifice—in the case of the—the declaration should be taken as serving the purpose of expressing a quality 1259;—is to be performed by several Sacrificers 1953;—number of persons sitting at—1961

Sat-trimshat-samvatsara Sacrifice—at the —Savaniya cakes are to be made of meat 189

Sattrimshadrātra 1375

Saubhara and Nidhana both lead to the same result 266

Saudhanvan is the name of a certain caste. It is inferior to the three castes 1010

Sauma cooked rice 2264

Saumi (anuvāka) 375

Saumya sacrifices 939, 1330;—and the rest are to be performed at the time of the Upasads 834

Saurya sacrifice is a modification of the archetypal Darsha Pūrņamāsa 319; 1235;—the procedure to be adopted at the—should be vedic 1303; 1653

Saurya charu, 1300;—option between two Abhimarşana Mantras, 1341

Sautrāmaņi sacrifice—at the—three are to be no remnant offerings 541;—is part of the chayana (erection of the Altar) 818;—should be performed at its own proper time 829, 1332—offerings 1334—1658, 2176.

Savana—one—is connected with another Savana 895

Savaniya cakes alone should consist of flesh 698;—and other animal sacrifices—at the—the details of the Agnisomiya animal sacrifice are to be adopted 1330;—animal sacrifice 1572;—Horse 1597;—cakes—the deities of the—2211;—animal and the Purodāsha between the two the former is the principal factor 2311

Sādhyas represent a definite grant of deities 2277

Sadyaskra is a particular form of the Soma sacrifice 874, 1336, 1479, 1647

Sākamedha Satra—At the—there is the transference of the Ekakapāla connected with the Varuņapraghāsa 1250.

Sākamedha should be performed during the winter 2138.

Sākamedhiya Nyāya 881

Sakamprasthya sacrifice to be performed by those who desire cattle 286.

Sākamprasthāyya—at the—also there is to be no remnant offering 540.

Sākambravedanas 1821

Sāman—the nam:—is applied to the music 208. It is sung loudly 210;—is sung over verses of fixed dimensions; hence, for the purpose of securing the requisite music, it becomes necessary to have recourse to (a) modification, (b) disjunction, (c) withdrawal, (d) Repition, (e) Pause, (f) break and so forth 1521;—āvāpa and udvāpa of the—1823;—singing—the repetition of the—should be done over verses of the same metre 1506;—music—the additional—comes in the middle 926

Sāmaveda Samhitā quoted 1485, 1493.

Sāmaveda—there are thousand musical medulations in the—1521

Samavedin Priests—Prastot, Udgāt, Pratihart, and Subrahmanya 551
Samidhen mantras—the number seventeen connected with the—appertains to the Ectype 580

Samidhen's—all the three castes are entitled to the seventeen—1174

Sāmidheni verses 370, 1400, 1458;—in the case of—the additional verses come in at the end 920

Sāmîdhyamānavatî verse 920

Sāṅgrahaṇî dedicated to the Vishvedevas should be offered by one desiring to acquire a village 816;—should be offered to Vishvedevas by one who is desirous of a village 1552

Sānnāyins are those who have performed previously the Soma Sacrifice 323

Santapaniya sacrifice—the postponement of—should not lead to the postponement of the Agnihotra 894;—is not a part of the Agnihotra 895.

Sarasvata sacrifice 323, 1169

Sāṣṭika grain should be taken with milk 272 Sāvitra Homa should be performed before the Dîkṣaṇṇyā 914

Scripture—contradiction of -52;—is always more authoritative than usage 279;—are direct sources of knowledge 715

Self—the seat of pleasure and pain and distinct from cognition 27, 29;—its existence is proved through inference 27; objection against its separate existence 28;—seat of Recognition 28;—is enduring 30-31;—one—is not apprehended by another self 29;—is self-luminous 30;—is not different from one who perceives it 30.

Selling is used when the price of a thing is fluctuating—sometimes more and sometimes less 981.

Sense—perception—defined 8-10; defects of—11; cause of—11; objection against its Validity 12-15;—other means of cognition are base 1 on—22-24; it perceives the reward of the act 26, 40.

Sentence—its meaning is based on the meaning of the words 44; Every—indicates relationship 57.

Sentence—directive 223; when a number of words combine to express an idea they constitute a sentence 450

Sextuple sacrifice 1374
Shabda Pramana 9-10

Shabda Vijnāna 15 (notes)

Shmayā 1639

Shamyu—the son of Brhaspati 505, 2003

Shamyuvāka 1076, 168‡

Shatagnistomam 1377

Shalya 2013

Sham sacrifices 1500

Shamayitr priest (the quarterer of the animals' body) 1481
Shankha time 2078

Shapha Saman 1517-18

Shatapatha Brāhmaṇa (Mādhyandina) 29, 31, 75, 86

Shatokthya sacrifices 1378

Shakvara Pretha 1272

Shākyas—a sacrifice performed by the— 1470

Shākyānāmayana sacrifice continues for 36 years 698

Shālāmukhîya fire becomes the Garhapatya fire 2257

Shādi grain should be taken with curd 272 Shāmilra fire—meat cake shall not be cooked at the—2267

Shāstra 15;-hymn 190, 2209

Shini people 1392

Shitipretha is the fee when cooked rice is to be offered to Brhaspati 2218

Shloka Saman 1816

Shlokavārtika referred to 9, 13-16, 21-22, 29, 37-39, 51 (notes)

Shri-desiring prosperity one should offer cooked Mudga grains to—1554

Shruti and Smrti—conflict between the two 92-95

Shuchidaivata 1370

Shuddhāshuddhi 1821

Shūdra is not entitled to the performance of sacrifice, as he is not initiated in to the Vedic studies 995, 999;—shall not read the Vedas 1001;—even though he may acquire knowledge, yet as he would be without fire, he cannot perform any sacrifice 1001;—is like the cremation ground,

therefore one should not read the Vedas near a Shūdra 1002;— No—should be acquired as property against his will 1182 Shukra (fried grains) 1440;—Vessel 1715 Shukrāgra 1892

Shukrāmanthi Prachāra 419 Shukrānvārambhaņa 1710

Shūla is common to the animals dedicated to Prajāpati at the Vājapeya 2232

Shunaka—(?)

Shunahkarna Agnistoma 1721 Shunahshepa—story of—831

Shūnyavāda (Doctrine of Nihilism) 13, 39 (notes)

Shūrā hymns 1542

Shveta animal should be sacrificed to Vāyu by one desirous of prosperity 55

Shyāvashvāndîgava—the singing of the—1516.

Shyena sacrifice 6-7, 136-37;—to be performed for the purpose of killing any one 170-72;—shall be performed by several classes of priests 657;—the details of the —are extended to the Işu sacrifice by the direct declaration—the rest of it is like the Shyena 1241

Significance is attached to number 720-24 and to the gender 725

Silence in Kāmya Iṣṭi serves the purposes of the Principal sacrifice only 692

Silence and sacrifice 1445-49

Silk-is the cloth which is sacred to all the gods 165

Slave girls are to be given in the Vājabeya 1797

Sleeping—Mantra in connection with-2247 Slicing for the deities—for the Svişţıkṛt for eating 905

Smrti is trustworthy because (i) it can be traced to some Vedic texts which have been now forgotten, and (ii) also because some Smrtis serve apparently useful purposes 89-90;—has sometimes motives, hence Shruti is more authoritative when there is a conflict 95;—prompted by worldly motives are not authoritative 96;—Kumārila's view 96 (notes);—include grammatical works also. Their authoritativeness is discussed 112-15;—validity of—1429

Sodashî 332; The vessel name—used at the Vājapeya resembles the sacrificial post in being made of Khadira wood 366;—should be postponed in pursuance of the Ukthya 896;—terminus of the Soma sacrifice and the Retrospective performance of the Agnihotra in the morning 11+1 Soma 50;—Sacrifice 54, 60;—is offered to the thirty three deities 428;—things to be paid as the price for the—473;—is drunk

for seven or ten days for the purpose of securing the equilibrium of the bodily humours 521;-remnant should be eaten by the priests holding the cups 547;- is to be eaten by the *Udgātr* (chanting) priests together with the *Subrahmaṇya* priest 549:- is to be eaten after invitation conveyed by means of Vedic words 562-63; - the sacrificer himself should also eat the -566;-such details as measuring out, fetching, purchase, and juice extraction etc; are applicable to the case of-605;- clarified butter is not pured over the-1324;- is not wine 1354;- cannot be eaten by Kşattriya or Vaishya 2377

Soma-Creeper-the quantity of-to be used at a sacrifice-246;-Sacrifice (Jyotistoma) has been enjoined as to be performed with the entire handful of Soma creepers 247;-Extraction Mantras 195;-offerings-the Mantra beginning with 'Gayatrach-chhandasah' is to be used in connection with the eating of the remnant of the -435:-There is no - at which a single metre is used 435

Somaparivahanîya hymn 1446

Soma purchaser 2168

Soma-Pūşan-one desiring cattle should offer half-ground charu to 485, 2020

Soma-Rūdra 2022

Soma-Sacrifice is to come after the Darsha Pūrņamāsa 823;— (Jyotistoma) the seven terminuses of the-Agnistoma also called Jyotistoma, Atyagnistoma, Ukthya, Sodashin, Vājapeya, Atirātra and Āptoryamā 941 (notes);—Should be regarded as an independent sacrifice 1324

Soma vendor is distinct from the Priests 641, 2168

Son belongs to the progenitor 62

Soul is omnipresent 175;—Jaina's view 175 Sound has no parts 37;—the process of its manifestation 113

South is taken over by the Pitrs 495

Sphotavādin Grammarian 19

Sphya-Implements like-have thin employment restricted in accordance with their connections 3+4;-is used for digging 344 Srsti-mantras 161

Srughna-name of a town 34

Sruk should be made of the Shami wood or of Gold 188-89;-is smoothened with the rubbing of clarified butter with a view that the small particles of the cake may not stick to it 1683

Sruva-the injunction regarding the-being made of Khadira wood and such other injunctions should be taken as appertaining to the Primary Sacrifice (Archetype) 574, 1329

Sthānvāhuti 1648

Sthapati Isti is to be performed with unconsecrated fire 1213

Sthālibāka 1301

Stick-making over of the - is a fruitful act 774

Stobha 1252;-definition of-1533

Stoma Section 1167; Stomas-order of-1939

Stotra hymn 190; and Shastra appearing in their own context should lay down the coming about of the transcendental potency 196;-reciting of-must be regarded as primary acts 196-99

Student-observances for the-1029

Subsequent offerings 2321

Subsidiaries-In as much as all-subservient to something else, and one equal in that respect-there can be no connection among themselves 373; Subsidiary character of Mantras is based upon their capacity to express a certain meaning 382

Subsidiaries - the connection of-indicated by the order of sequence (447) and by name 448;-of the six means of determining the connection of subsidiaries, that which precedes is more authoritative than that which follows 449-64

Substance and property-when the-serve the same purpose, they have the same function, hence there should be restriction 356

Substitutes-In the case of those-also which are actually enjoined by the scriptures the details laid down in connection should be the principal with 608;-at the Satra-is not a performed master of the sacrifice 1056; -a forbidden substance should not be used as a-1053; -there can be no-for the master of the material sacrifice 1054;-a prescribed which has been spoilt 1059;-its forms and conditions 1064-68

Sūktāvāka 1474;-the postponement of the -2211;-mantra is to be used in the Prastara Praharapa-throwing in the grass--bundle 396;-these maniras are to be used in accordance with their significations 400

Sūktāvāka-Praisa that has been laid down specially for the animal Sacrifice 2317

Sumanas Isti 2144

Sun used for Prajapati 60;-as a deity 61-62;-the deity-moves with rks in the morning, at midday he stays by the Yajurveda, and at Sunset he is worshipped with the Samaveda 438;-Rising-one should not look at the-1029

Sunasiriya Satra 1245

Sürya-desiring Brāhmic glory one should offer the cooked rice dedicated to-810

Sutyā day 1447, 1965

Svadhiti is the axe 851; 1605 Svāhā 866, 1398

Svara-Sāman 1288; Svarasāma days 1288 Svarit accent 1525

Svaru (piece of wood) is not the motive for the chopping of the wood 756;—(vital part) is a part of the Post 758; Svaru (i. e. the chip of wood that drops first when the Sacrificial post is being hewn out is used for certain purposes is called Svaru) is an accessory of the animal 851;-is made for the purpose of anointing the animal 852; is produced out of the Post 2184;-should be common to all the performances 2185 Svārājya-world-wide Sovereignty 139

Svistaket offering is of the nature of a Sacrifice as well as of the nature of disposal of the cake-remnant 398:-is to be made out of the remnant of all the substances used at the Sacrifice 528;-is not the motive for the making of the cake 739;-Slice cut out for the-having been spoilt, another slice shall not be cut for it

Sweeping brush should be made the shape of the calf's knee 710 Tadāditadanta Nyāya 88+

Taitiriya Āraņyaka quoted 77-78;-Samhitā 48, 49, 51, 53-60, 62-69, 74-78;-Brāhmapa 52-53, 61, 70, 74

Tantra-that which is common is-2080; that which done once benefits several things 2080

Tantrin-Those main Sacrifices that have such a common set of accessory details are called Tantrin 2254

Tantravartika referred to 54, 56, 61, 64, 72, 75. (notes)

Tanunapat is the name of a Sacrifice 1157, 2087

Tarkapāda 50,64

Tandaka 322

1075

Tandya Brahmana quoted 125, 322

Tandya Mahabrahmana quoted 53, 62 Tāra or Ekashruti (neutral tone) accent 1525

Teacher-the face of learned-shines 63 Temple Priests 1436

Text-what is taught in any one-is not for any one class of Brahmapas only 327

Extraction-at the-they proceed Third with the limb 2296

Thousand years (days) Sacrifice 1197 Threatens-if a man-a Brahmana, he should be fined a hundred 506

Three foldness of the rope pertains to all animals 600

Thumping of the Corn 2239

Time is the condition or occasion 1613

Tone or pitch-the varying degrees of-high or low-are prompted by the subsidiary transcendental result 1425

Touching of the calf is a preparatory act 295

Touching of the calf will make the cow yield more milk 296

Touching appertains to the Primary and the subsidiaries 621

Tradition-long established 57. Characteristics that go to establish the tradition are:-(a) the text should be read on certain days; (b) the text must be learnt from the mouth of a teacher; (c) the rites and the duties of the teacher or the pupil are such and such, and so forth 57

Traidhātaviyā-1426

Traidhātavi-Sacrificial fee at the-1692;-is an ectypal Sacrifice 2048

Traiyambaka offerings 2038

Transcendental potency (apūrva) is cognised through verbs 173-74;-the process of its assumption 173;-there is such a thing as-177;-there is only-resulting from the one act that is denoted by one word in the injunctive sentence 168-69

Transcendental result of the Diksaniya and other subsidiary Sacrifices is not entirely useless; it actually helps the Jyotistoma Sacrifice 1425;—prompts the details relating to the fruit and the deity 1427

Transference-treatment of particular cases of-1320;-there is no-of the fruit (in the shape of heaven) and other such details 1337

Traylvidya 439

Trayodasharātra Sacrifice 1366

Trees are inanimate things 50

Tree-branch is to be fetched 763; The Securing of-is the motive behind the act of cutting the bough 765

Trees took part in the Sacrificial Session 972-73

Trees-Some of these trees and animals may be able to perform the Sacrifice-pure and simple; but they cannot perform the details of the Sacrifice in their entirety. Hence, they are denied 973

Trinapachaya rite 1611

Trisamyukta Sacrifice 1280

Trishoka Saman 1510

Tristub 154

Trivet 154;-Ahan offerings 1372;-Stoma 1372-73

Throwing away of the black horn 2188

Tryambakas 1404 Tryamki 1906 Tunda 1158

Tvastrabatnivata has the paryagnikarana for its accessory 300

Twasty should not be mentioned at the eating of the remnant of the Patmeata offering 426

Ubhayasaman is the name of certain sacrifices 1893

Udătta accent 1525

Udavasīvinyā Isti and Retrospective Homa 1139

Udavasānīya Sacrifice 1701, 1954

Udayanîya offering 2173

Udbliid is the name of a Sacrifice 125, 127

Uddālaka 48-49 Udgîtha 1252

Udumbara wood 65-66;-is the essence of food 65-69

Udumbara Post should be made of the same height as the Sacrificer 1155-56

Udvṛṣabhayajña to be performed by northerners 108-09

Ujjisatî Mantras 673

Ukhā is the vessel that contains the Curd Butter 1359, 2174

Ukhā (hearth)-the permanent fire in thebecomes modified by the Prospective fire 2362

Ukhāsambharana 914

Ukthya 1376

Unclean things-Mantra relating to-2247 Undefined Sacrifices-At the-the procedure to be adopted should be that of the Soma sacrifice 1333

Unhusking of the rice with the nails 1535 Universal as different from particular 42-43 Unseen force is the cause of the physical body of a man 816

Unworn cloth serves the purpose of lower garment in connection with the Vishvajit 2320

Ulūkhala (wooden mortar)-one wholeis to be used at the Bahubija Sacrifice 907 Upabhrt made of Ashvattha wood 789 Upadrava 1252

Upahavya 323-24;-Sacrifice 1790

Upākaraņa and other rites are to be performed only in connection with the Agnisomiya animal 590

Upāmshuyāja offering 133,-is a distinct Sacrifice 234-37

Upanayana-following of the teacher etc. are performed after-1031

Upaya is a synonym for 1031

Upanisad 31

Uparava Mantru should be repeated 2249
Upasads in the Vājapeya 138. There are
seventeen Upasads in the Vājapeya 138

Upashaya a particular kind of sacrificial pot 1295-96

Upasthana-At the-of the Aguidhra the Mantras to be used must be those appearing in the same context 407, 1299

Upavarsa 19

Upavasthya day 2250 Upavati verse 1893 Upavena 1110-1111, 2077 Upāvaharana 1971

Upavîta forms part of the entire Darshapūrņamāsa, in which context it is mentioned 370;-is the sign of the gods 370;is used in the sense of cloth 370-71;-is that mode wherein the upper cloth is worn over the left shoulder and passes under the right arm-pit. When one adopts the Upavita form, he wears the mark of celestial beings 489

Upayajana minor offering of the Anus 2354 Urūka-the terms-stands for the fat, in connection with the Agnisomiya Animal Sacrifice 1602

Usage Theory 24:-actual-is more authoritative than inference 279;-All-are equally authoritative 279-80

Usnik metre-Verses in the-are found at the end 922, 1517

Uttama-Pravāja 727 Uttaravedî 1283,1285-86 Uttarā section of the Veda 1509

Uttara Verses-there is transference of

stobha to the-1530, 1849 Tha-modification of details. It is of three

kinds: as bearing upon (1) the Mantra, (2) the Saman and (3) the Samskara (Embellishment) 1417;-an instance of-206:-Sāman 1493

Usabuta is the cup prepared out of the leaves of the Ashvattha tree with dust taken from barren land-Üsa 658

Vaimedha Sacrifice is part of the Purpamāsa Sacrifice 820; 2048

Vairāja is the Sāman in the Sodashin 699 Vairūba is the Saman in the Ukthya 699 Vaisarjana Homa 889

Vaishampāyana-a student of all the Vedic texts of the Yajurvéda 49

Vaishvadéva Sacrifice is to be performed on ground sloping Eastward 111;-is the name of a Sacrifice 148-49;-Satra 1245 Vaishvadevas as the deity in the Agneya and other Sacrifice 148

Vaishvadéva-word-serves to eulogise Vaishya 158

Vaishvanara—the mention of the number eight is only an Arthavada 151;-Sacrifice 152-53

Vaishvanara Sacrifice-result of the-accrues to the son 825. It should be performed after the birth rite 826;—is a contingent act 841

Vaishyastomu Sacrifice 1174-75, 1543

Vaisnava-the term-does not indicate the transference of the details of the Atithya

Vajra (malevolent act) 6

Vanaspati offering—the non-sacrificial character of the-1633-34

Vanaspati Sacrifice 1834

Vanistu 1,602;—is the modification of an eating portion 1988. It is one of those limbs of the animal that are not among those that have been specifically mentioned as offerings.

Vapāshrapanî should be held in common to all animals dedicated to Prajapati at the Vājapcya 2232

Varaka should not be used as a substitute at a sacrifice 1053

Varana is a meritorious act 1725

Vardkamīnaka 1262

Varhih denotes common things 143-44 Varhis (grass) is common to the three Sacrifices- Atithya, Upasad and Agnisomiya 786

Vartma Homa (Road-side offering) 2044 Varuna has a noose in his hand 1429;-day and night are the fetters of-1456;-Black goat should be Sacrificed to-1561

Varupapraghāsa Sacrifices have the Darshapurnamāsa as their archetype 188; 1245

Vasat-the function of pronouncing the syllable-entitles one to each of the Soma remnant 556;-the pronouncer of the syllable (i. e. Hotr priest) should eat Soma out of the cup belonging to others 558 Vasatkāra offerings 544;-is for the purpose

of offering 2345

Vasativari-the performance of-2198 Vasā oblations 2145

Vasodhārā oblations 2338

Vayasîs (?) to be given in the Vājapeya 1797

Vāchastoma 196;-act 331, 1512

 $V\bar{a}ja$ is a preparation of flour, sugar and some other ingradients 139

Vājapeva is the name of a sacrifice 138-41; -at this there are seventeen animals consecrated to Prajapati 248;-the Sacrificial post is seventeen cubits in height 366;-to be performed by several classes of priests 657; - Vājapeya animals-order of rites connected with each animal 897;-and other Sacrifices-at the-the post should always be of khadira wood 2014

Vājasaneyi Samhitā quoted 61 Vājina offerings 1354 Vāmadevyasāman 1516, 2040

Vāraņa is the vessel for fetching water 795

Vāravantīya etc. are distinct acts 260 Vārtraghnī and other anuvākas are subsidiary to Ājyabhāgas 375;—Nyāya 375 Vārunī Isti prescribed in connection with

the gift of a horse is to be performed by the giver of the horse 518-20

Vāstu Homa 1392

Vāyu 55;-is the eftest deity 55;-used for Prajāpati 60

Veda 1, 52;-Reading-1-3;-Pramāna 4;-Rg-6;-Trustworthy character of Veda proved 25;-Expressiveness of sentences in the Veda 42;-not the work of any person 48;-Not modern 48;-'belong to recent times as they are named after certain men rejected 48;-contains the mention of ephemeral things 48; Non-eternality of-49;-Students of-49;-Eternality established 49-50;- Vedic texts 49;-not the utterance of lunatics and children 50; Vedic sentences are mutually connected 50; its teaching is found irreproachable, wholesome and definite 50; purpose of Veda lies in the enjoining of actions 51;and Non-eternal non-reliable denied character 51;-usefulness a-with regard to Dharma 51;-is noneternal as it is useless 52;-Means of knowing Dharma 52; attacked is Authoritative nature of-54;-its purpose to serve the Dharma 74-75;-its authoritative nature 1-86;-the only right means of knowing Dharma 88;—Recensions of-Kāthaka, Kālāpaka, Paippalādaka and so forth 320;-Taittiriya 320;-Maitrāyanî 328; is the only effective authority for knowing to which particular Apūrva a certain detail appertains 1230;--inthere is the means of the fulfilment of results also 198;-consists of Mantras and Brahmanas 204;-from the-also all that we know is that the result comes about when the sacrifice is performed 338;--their origin 438;-has to be studied for the purpose of knowing all about Sacrifices 674:—is more authoritative than the smrti 2331-sentences-people no have remembrance of human beings as the composers of-44-46;-study-one should carry on-for four months and a half, having taken up the observances on the full moon day of the shrāvaņa 1495-1500;-Texts 57, 62, 66, 74; (quoted) do not necessarily lead to the presumption that deities are like human

beings 1435;-Memorizing of the-1500;
-word is our sole authority 426.

Vedic Acts—in the case of-things are known by means of words 1219

Vedic fire 1293;-Injunction is the sole authority in determining the order of sequence-862-63;-literature 1386;—mantras should be recited at the time of sacrificial performance even though it happens to be a day unfit for Vedic study 2330; oblations should be offered in the Ahavaniya fire only 2292

Verb-What does it mean-20;-words on the utterance whereof what is denoted by them is not in existence at the time when they are pronounced 173 Verbal authority 71

Vessels like the Vāraņa and the 'Vaikankata' appertain to all sacrifices 373;-of Prayāja and anuyāja, used at Agnisomiya-Pashu 909

Vidhi (Injunction) 51;—its use 51; it is the only means of knowing Dharma 51 Vidhrtis should not be made out of the grass got for spreading over the Altar but may be made out the Paribhojaniya grass 690; the nature of-690;—are to be of sugar-cane sticks 788.

Vihāra fire (Āhavanīya) 1169;—is to be used only for Vedic performances 2291; It is so called because of the act of flourishing 2291.

Vikankata wood 789

Vināma (?) 1529

Virāja 154

Vishvajit-name of a Sacrifice-125:-its meaning 128;-the Expiatory-is to be performed by one, who having pledged himself to perform the Satra, omits to perform it 1101;-Atiratra 110:;-Sacrifice should be performed as soon as the performance of the satra has proceeded with 1127; father and other relatives are not to be given away at-1176; the earth should not be given away-at-1178; the horse and such animals cannot be given away at 1179; Shūdra servant who is serving one solely for the purpose of learning his Dharma should not be given away at-1182;-at the-that entire property alone should be given which is there at the time of the payment of the Sacrificial fee 1183; -one whose wealth is less than a hundred and twelve is not entitled to perform the -1189;-Nyāya 801, 806-07

Vishvāmitra gotra 1167

Vishvasrjamayana is a thousand year Sacrifice 1197

Vishvedevas cannot be regarded as indicating a group of deities 2278

Visnu 959

Vispukrama 973

Vispushipivista 1113-14; 1117, 1539, 1632,

Vispu Tejana 2010

Visnu-Urukrama 1639;-offerings to be made to-2299

Vistāra Pahkti metre 1514, 1516

Visuvat Sacrifice 1891

Vivrddhastoma Sacrifice 1867

Vow taken up once cannot be taken up again, unless the former has been given up 2258

Vow of truth telling 2274

Vow-no taking of the - at the Dîkşanîya and other Istis 2274

Vratopāyana (Restricted feeding) 2258

Vrātapatīya Sacrifice 405

Vrātyapashuyāja should be performed by one whose father and grand-father has not drunk Soma 354

Vrdhanvatì-anuvška 375

Vrsanvat verses 925

Vrtti 10

Vrttikāragranth 9, 10, 15 (notes);—mata 9-10 (notes)

Vrttikāra 203; - Revered teacher 295

Wages - forms in which - are paid 1770 Washing of the platform 2244

Water-Angirasas going to the celestial region, introduced initiation of austerity

Wealth-a common property of both the

husband and the wife 985 Wearing of gold and such details appertain

to man in general 510 Well dressed-one should be-thereby he

acquires beauty 510

West-is taken over by human beings 495 Wife-if a man has a second wife, any one of them might perform the function of the wife 985;-is to do only what is actually laid down as to be done by her 992;-is not equal to husband 993;-cannot recite (Vedic) Mantras 991; -should examine the clarified butter 994;-does not stand on the same footing as her husband 994:if one's wife is not endowed with virtue and offspring, he should certainly take another 1212

Will of the priests as determining the actual using of the things 1437

Window-making of it on all sides brings immediate comfort (by allowing the smoke to escape) 62

Winnowing of the husks is not the motive of the potsherds 735

Woman in her courses should be removed from the Sacrifices 508; a man should not converse with her and have inter-course with her 509

Woman's food is the rubbing of her body (which stands for intercourse) 508 Women are entitled to perform Sacrifice

976 Woman-pregnant-should not be killed 979 Women are bought and sold. They are sold

by their father and bought by their husband 979. This selling and buying are purely religious 981; does not possess her own property 980-83

Word-relation between-and its meaning 8, 15, 17, 18;-what is it-19;-Its denota tion-formed by class 22; Word and its denotation-Their relation 22:-Eternality of-22, 32;-Comprehension its meaning 24; word relation 25;-is eternal 32;-Relationship 37;-not means of right knowledge 25;-means of right cognition 25-26;-Vedic 26;- is a product 32-33;-Eternality of-proved 33-41; -its perception 34,-its relation to a class 38;-its recognisability as proof of its eternality 39;-may be the product of air 41;-Rejected 41;-denotes the universal class 42;-and its relation with the meaning of the sentence 42-47;-Commendatory 56-57;-orders of-75;-No difference is in its meaning in the Veda and in common parlance 79-80-its significance should be understood with reference to the particular context 100

Words current among Mlechchhas are also authoritative 103-04; Pure Sanskrithave no beginning and are eternal-rest are corrupt forms 113; Corrupt-may have been originated from slips, hence; they are not authoritative 113, Corrupt-are used through some incapacity to use correct words 114;-of the Veda and those which are spoken of in common parlance are the same 116-17;-denote classes and not individuals 118-24;-in regard to which there is a doubt as to whether it is injunctive of accessories or a name wherein would be enjoined another accessory detail, must be related to the principal factor i. e the action 130;-denoting action (i.e. verbs) which denote bhavana (activity) from these proceeds the cognition of the accomplishment of the resultant Apurva

Worshipping is also meant for the sanctification by means of words expressive of glorification-387

Yajamāna-the word-serves to eulogise the grass-bundle 155

Yajñapati 1471

Yajñāyajñîyasāman 260 1485-86;-Stotra

Yajus-the name-is applied to mantras other than rks and Samans 209. It includes Nigadas 210;-is recited softly 210;-someare found to have the power of being addressed to, and understood by others 210 -11;-one-is that group of words which extends to that extent upto which the words serve the purpose of indicating things helpful to the act of sacrifice 213 Yajuryuktaratha or Yajuratha is to be given to the Adhvaryu 1796-97

Yajurveda 49 (notes)

Yaksas 1520

Yama with a mace in his hand 1429

Yaudhājaya Sāman 1514

Yava 2023; and Vrihi both the corns should not be used at one and the same performance 2326

Yawning person-details relating to theappertain to the context 502;-he should recite the Mantra-'Mayi dakşakratu' etc. thereby, he draws within himself Prana, Apāna-which means longevity of the man 502. It also purifies the man 503 Yāga is that primary act of sacrifice which brings about the connection between a substance and a deity 784

Yājñavalkya 31

Yājyā Mantra 190, 194;-a Sacrificial auxiliary 397

Yājyānuvākyā Kāṇḍa 405

Yājyā is for the purpose of indicating the dsity 2345

Yogasiddhi Nyaya 815

Yoktra rope 985

Yūpa (Sacrificial post)-word-serves the purpose of eulogising the sacrificer 159, 1291

Yūpāhutî 1647, 2146 Yupaikādashini 903, 2146 Yūpakarma Nyāya 889